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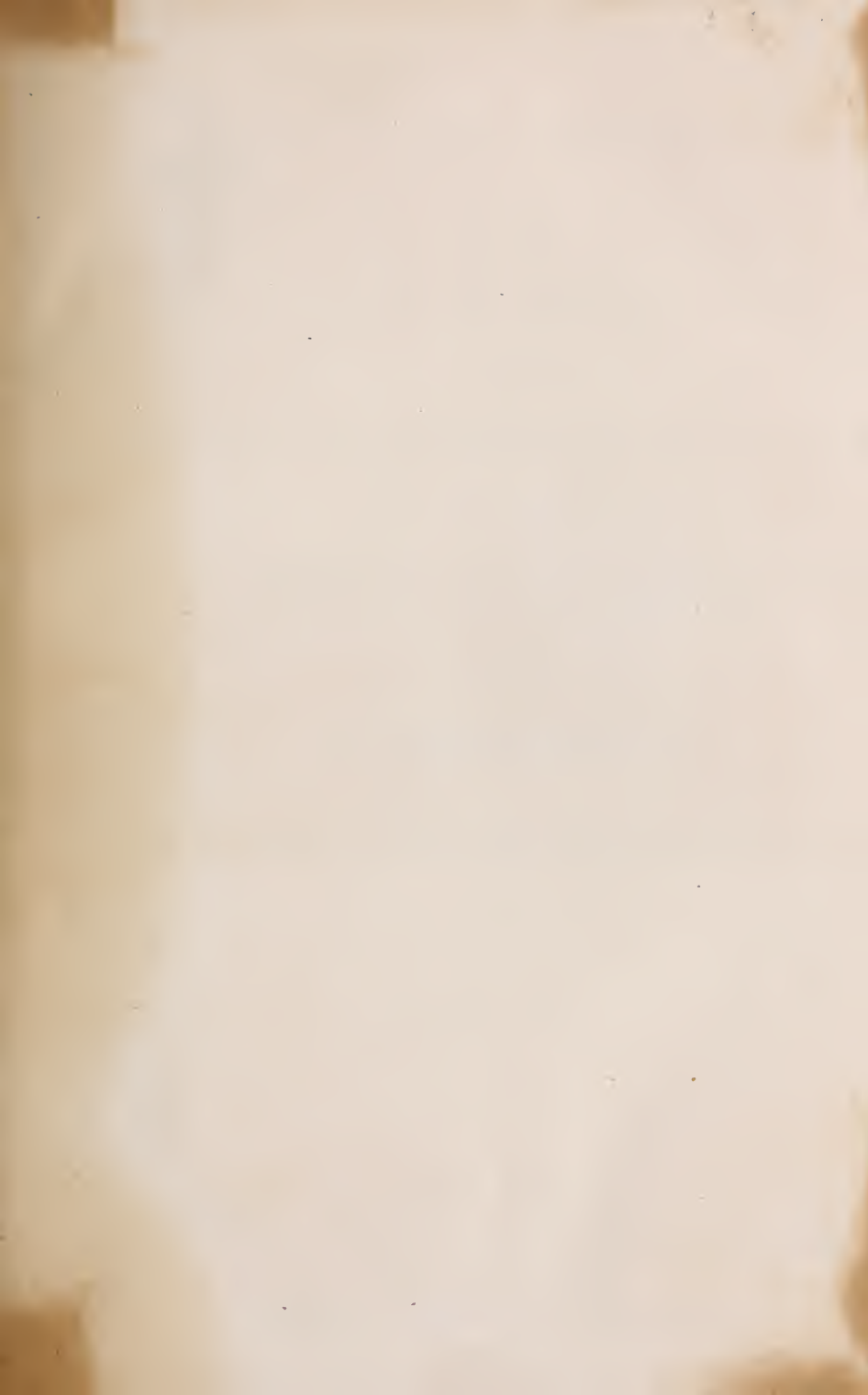
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FOREIGN MISSIONARY CHRONICLE.

VOL. XIV.

JULY, 1846.

No. 7.

Board of Foreign Missions.

ABSTRACT OF THE ANNUAL REPORT, 1846.

After noticing the removal by death of several members of the Board, and of three missionaries, whose names will be found in another part of this Abstract, the Report proceeds to give an account of the foreign missionary work of the Presbyterian Church, under separate heads.

Finances.—The Receipts from all sources have been \$91,764 28; the Expenditures, \$89,814 93.

Publications.—Of the Missionary Chronicle, 8,350 copies are published; of the Foreign Missionary, 13,000.

Agencies.—In the Western and Southern Synods, the Rev. I. N. Candee, and the Rev. W. S. Rogers have continued in their respective agencies during the year.

New Missionaries.—Three ministers, two teachers, and three female teachers have been sent as missionaries. Their names will appear in connexion with their missions.

Texas.—The Rev. Messrs. I. J. Henderson at Galveston, J. W. Miller at Houston, W. C. Blair at Victoria, and J. W. McCullough at San Antonio, the last mentioned having been appointed during the year, are engaged in the full duties of their calling, and their labours have not been in vain. The admission of Texas into the Union, will, it is anticipated, change the relations of the missionaries from the Foreign to the Domestic Board.

Choctaw Indians.—The Rev. J. B. Ramsey and his wife, and Miss Morrison, teacher, have been sent as missionaries to this tribe during the year, Mr. Ramsey having been appointed the Superintendent of Spencer Academy. This is an important institution, supported chiefly by the Choctaw nation, and designed to afford the advantages of a good education to about one hundred pupils.

Creek and Seminole Indians.—The missionaries are the Rev. R. M. Loughridge, and Mr. J. Lilley, teacher, and wife. Mr. and Mrs. Lilley

reached the station in February. Mrs. Loughridge was taken to her rest in February last. The Rev. J. Limber has withdrawn from the mission, to enter another field of labour. The boarding school contains twenty scholars, and buildings to accommodate fifty will soon be completed. The church consists of ten members. The Seminoles are now settled in the Creek country, and missionary efforts among them ought to be commenced without delay.

Iowa and Sac Indians.—The Rev. E. McKinney and Mr. S. M. Irvin, licentiate, and their wives, Mr. P. Bloohm, teacher, and Mr. F. Irvin, farmer, are connected with this mission. The Rev. W. Hamilton and wife, for many years connected with this mission, have been constrained to withdraw from it by the continued feeble health of Mrs. H., and their return to the station is doubtful. The Rev. S. M. Coon and wife have received, at their request, a regular dismission from the service of the Board, having both suffered severely from sickness. Mr. and Mrs. McKinney, formerly of the Creek mission, and Mr. Bloohm are new appointments to this field. The buildings for the manual labour boarding school have required much attention, but are nearly completed, and have been regarded with increasing interest by the Indians. Some of the Omahas and Otoes desire to have their children admitted to this school. Portions of the Scriptures have been translated, and a synopsis of a grammar of the Iowa, Otoe, and Missouri language prepared, by Mr. Hamilton; and the press has been of service. But all the operations of the mission have been retarded by the serious sickness of its members, excepting those lately appointed; and this cause has hindered the proposed establishment of a mission among the Otoes. More than sixty of the Indians, chiefly adults, have died during the year.

Chippewa and Ottawa Indians.—The Rev. P. Dougherty and Mr. H. Bradley, teacher, and their wives, are still at the station at Grand Traverse Bay. The school contains thirty-

three scholars, and the native members of the church are fourteen, three cases of discipline having occurred, and only one having been added to the church. The mission has to contend against the whisky trader and the Roman priest, the latter offering a religion to the Indian that will not seriously hinder his traffic with the former. Their influence, separate or combined, is only evil. It is gratifying, however, to add that these Indians are advancing in temporal comfort, as the influence of the mission prevails amongst them. And the report presents various considerations of a general kind, to show that missions among the Indian tribes ought to be efficiently supported by the churches.

Western Africa.—In the colony of Liberia, the Rev. J. Eden is still at Monrovia, and the Rev. T. Wilson, and a native teacher, at Sinoe, with schools under their care, and a church at the former place. Among the Kroos, the Rev. J. M. Connelly and wife and two native teachers are at Settra Kroo, the Rev. J. M. Priest and wife, and a native teacher at King Will's town, a native teacher at Kroobar, and W. McDonough, teacher, assisted by a native teacher, at Grand Sesters. Miss Mary Lepion joined this mission during the year as a teacher, but was afterwards called away by death. There are small schools at all the stations, and the boarding school at Settra Kroo is continued with much promise of good. A larger force is greatly needed in this mission.

India: Lodian Mission.—The stations connected with this mission are at Lodian, Saharunpur, Sabathu, and Merat; the missionaries are the Rev. Messrs. J. Newton, J. R. Campbell, J. Porter, J. M. Jamieson, L. Janvier, and J. Caldwell, with Mrs. Newton, Mrs. Campbell, Mrs. Janvier and Mrs. Caldwell; Golak Nath, licentiate, and five native catechists and assistants. Mr. J. Craig and Mrs. Jamieson have been called to rest from their labours; Mrs Craig is coming to this country with her children, not expecting to return to India. Mr. Jamieson is also returning with his children to make arrangements for their education, and then expecting to go back to his field of labour. Mr. Morris, printer, and his family have returned home on account of his health, and received a dismission in good standing from the service of the Board.

India: Allahabad Mission.—The only station is at Allahabad, and the missionaries are the Rev. Messrs. J. Wilson, J. Warren, J. E. Freeman, J. Owen, and J. Wray, and their wives. Miss Vanderveer, teacher, is on her return home on account of impaired health. Mrs. J. Wilson is at present in this country with her children, to make arrangements for their education. The native assistants of the Furrukhabad and Allahabad missions are not reported.

India: Furrukhabad Mission.—The stations

are at Futtchghur, Mynpoory, and Agra, the last formed recently; missionaries, the Rev. Messrs. H. R. Wilson, M. D., J. L. Scott, J. C. Rankin, W. H. McAuley, Gopi Nath Nundy, and J. J. Walsh, all married men. Mr. H. R. Wilson, and family are now returning home, on account of Mrs. Wilson's continued and serious ill health.

The usual departments of missionary labour in India, have received the attention of the brethren. At all these missions there are schools, containing about 800 scholars, of whom 170 are boarding pupils. There are churches at Lodian, Saharunpur, Futtchghur and Allahabad, to which several members were added during the year. At Lodian and Allahabad there are printing presses, and book binderies. In the early part of the year, the Lodian press was greatly injured by a fire, and upwards of 93,000 copies of religious works were destroyed, requiring about \$10,000 to repair the pecuniary loss. Kind friends in India contributed promptly \$1,789, from a generous source in this country \$5,000 were received, and \$1378 from a few other liberal friends and churches, making altogether, \$8,167. The presses are again at work; but the delay in the progress of Christian truth was both a severe and a mysterious calamity. The press at Allahabad printed upwards of 4,500,000 pages. Tours were extensively made for preaching the Gospel, and the distribution of the Scriptures, and in short the labours of the missionaries appear to have been abundant. We may believe that these have not been in vain, although as yet but little fruit is visible. The new station at Agra, occupied by the Rev. Messrs. J. Wilson, and J. C. Rankin, is one of great importance—that city having a large population, and having now been made the seat of government for the North Western Presidency.

Siam.—Two missionaries have been engaged for this country, one of them a physician, and they are expected to sail for Bangkok in the summer.

China: Canton Mission.—The Rev. A. P. Happer, M. D., is the only missionary now at the lower mission, but it is expected that another will join him during the present year.

China: Amoy Mission.—The Rev. Messrs. J. Lloyd and H. A. Brown, are at Amoy. Dr. J. C. Hepburn and wife, have been obliged to return to this country on account of Mrs. Hepburn's health, but they hope to go back to their field of labour.

China: Ningpo Mission.—The Rev. Messrs. W. M. Lowrie, R. Q. Way, M. D., A. W. Loomis, M. S. Culbertson; D. B. McCartee, M. D.; Mr. R. Cole, printer, and Mrs. Loomis, Mrs. Culbertson, Mrs. Way, and Mrs. Cole, are connected with this mission. Mr. and Mrs. Loomis are stationed at Chusan for the present, the others at Ningpo.

In the China missions, the brethren are all diligently prosecuting the study of the language, and cannot be expected to undertake much active labour until they become acquainted with the Chinese tongue. There are boarding schools at Macao, Ningpo, and Chusan, with fifty-seven scholars. Three natives have been admitted to the church at Ningpo. Drs. McCartee and Hepburn met with many opportunities of benevolent medical practice, the influence of which would tend to prepare the people to regard the missionaries with favour. The press has been removed from Macao to Ningpo, and is in successful operation. Much time was required to make this change, but 3,576,000 pages have been printed since June, 1844. Chinese scholars express much admiration at the beauty of the works printed with the metallic types. The general prospects of these missions continue to be highly interesting and encouraging.

Papal Europe.—Moneys have been remitted to the amount of \$3400, to the Evangelical Society of France, and the Evangelical Society of Geneva, for the support of Evangelists and Colporteurs amongst the Romanist population of France.

The Jews.—A missionary has been engaged for the Jews, who will be ready to enter soon upon his work. It is considered highly desirable that he should be accompanied by another minister.

Concluding Remarks.—The Report concludes with some general remarks. 1. That there is cause for thankfulness to God in view of the work now in progress, and the success attending it. 2. That enlarged pecuniary means will be required in the coming year. 3. That a larger measure of missionary intelligence ought to be disseminated among the churches. 4. That continued faith and prayer on the part of God's people, are indispensable to final success.

West Africa: Broo Mission.

Report of the station at Settra Kroo for the year ending Feb. 20, 1846.

As another year is now passed, it becomes necessary briefly to inform you of the events that have transpired during this period. The state of our schools seems to come first in order. During the first three months of the year, the boarding-school, day school in the town, and night schools, were all well attended. Reading, writing, spelling, &c. were taught, principally by the native assistant, J. Lowrie. The instruction of the classes in grammar, geography, arithmetic, and the Holy Scriptures, were immediately under the care of the missionaries. At the close of this period the health of Mrs. Connelly failed so far that a visit to America seemed unavoidable. She was absent seven

months from the mission. During her absence, Mr. McDonough had charge of the boarding-school, principally. The progress of the scholars during the past year has not been as rapid as in former times; but their advancement in a general and critical knowledge of the Word of God, was truly gratifying and satisfactory to those who had charge of this exercise. About an hour and a half each morning is spent in a careful examination of each word in the Bible; the general meaning of each verse and chapter; and the application of the whole to men as rational and accountable beings. The average number of boarding scholars has been eighteen. Of the night and day school in the town no correct estimate can be given, the attendance was so very irregular. Three of the largest and best educated boys have been employed, during the last six or eight months, in teaching: one at Kroo-Bar; one with Rev. T. Wilson, at Sinoc, instructing the Fish tribe; and one at this station. From positive knowledge of their success, we have much encouragement in the utility of the plan of thus employing their limited knowledge. They are now an important aid in carrying forward the work among this people: and doubtless will be far more efficient as their knowledge and number increase. There are many opposing influences with which they have to contend, in thus continuing in the service of the mission; but we think that these difficulties are becoming less. Several boys, nearly young men, and qualified to teach, have been either forced or persuaded away by their friends, during the year. Over them now, the mission can exert no influence, except that of former instruction.

There have been, among our scholars, two deaths. One was that of a young man, nearly qualified to teach; the other, of a beginner. The death of the last, being quite sudden and unaccountable, operated much against our school. The people have no idea of death by God's providence. All is witchcraft with them. The bare cry of "a witch's having entered the mission yard" was sufficient, in one day, to reduce our number of scholars from 20 to 9. Many things have conspired and combined to decrease our boarding school—Mrs. C.'s absence; Mr. C.'s illness; the detention of supplies, and consequent failure of provisions; refusal of dashes, [presents,] and cessation of novelty. The tendency of all these has been to diminish our numbers. It is now gradually on the increase.

Mr. McDonough assisted at the station for nine months. His presence was truly acceptable, and his services and influence highly satisfactory. The day school at Kroo-Bar has averaged ten during the last eight months. There is a constant coming and going; no regularity in the attendance of the children. Sometimes the children will be all in the town; then again,

nearly all at the plantations, several miles in the country.

As you will no doubt receive a yearly communication from Messrs. Priest and Wilson, it will not be necessary for us to inform you what is going on among them, in the way of schools. We try, however, to keep ourselves informed on this subject. Our native boy, whom we sent to assist T. Wilson, succeeds admirably.

Some improvements have been made on the grounds about the mission. There are now five acres planted and well fenced; three of these have now on them a crop of cassada, which will supply a school of thirty children, one meal per day, for eight months. Besides this two acres are now being planted with corn, potatoes, and cassada, which will come on for eating when the other crop fails; and also some five or six acres fenced in for pasturing cattle.

The change effected among the people, through the influence of the mission, is very apparent to us, though it may not be observed by a transient visitor. The influence exerted manifests itself more in restraining from out-breaking wickedness, than in exciting to actual performance of good. It is more of the negative than positive character. Would that we might speedily see the latter prevailing. Vice, in all its horrid forms, still stalks abroad here, with daring boldness, though not to such an extent as formerly. The ruling men, during the last year, have been the worst and most wicked of any set of rulers since the mission has been here. Especially is this true of the governor of this town. His own wickedness at last drew upon him the odium of his own people, which found vent, and was allayed only by his death. This the entire people assisted in effecting. He was brought up to the sassay wood ground, compelled to sit down, and deliberately put the poison draught to his own lips. He drank it, declaring first that he knew it would kill him. When it does not produce vomiting, it is certain death; this result is certain, unless something is taken immediately to produce vomiting. This last was refused him, for the decree was passed that he *must die*. He continued taking the poisonous infusion for one day and night, and the next day till afternoon; then died suddenly. Some say he was finally strangled to death. His crimes were several. The principal one was, that he had poisoned to death the drummer of the town. With him another man was killed in like manner. A woman also took the wood, but vomited it, and was freed. The present governor speaks English well, and is the father of the little girl named Jane Wallace, that remained in the mission long enough to read the Scriptures. We hope better things from this governor, but have little ground for hope. The former soldier king, ro general, who troubled the mission much in

its commencement, is now out of office, and lives some fifteen or twenty miles from here. There are two powerful political parties here, as well as in America. The most wicked is now the ruling one. Perhaps this is to be its ruin. Of this there are strong indications. It is evident that a crisis is near among this people. We are anxiously looking every day to see which way things will turn. Much of the land on the south of us has been sold to the Liberians, or colonists. But from this fact not much is to be hoped for many years to come. The present colonial governor has more under his care in the settlements, than he can well attend to; and it is not his intention to settle this part of the coast with American emigrants, but simply to purchase the land in order to prevent foreigners from breaking in upon their or his line of coast. The object has reference principally to commercial affairs. We cannot then expect to see this people brought under the salutary influence of civil government, although their soil may be owned by the colony, and they be nominally under the colonial government. In future years there may be benefit derived from this government to the mission.

There is among this people a determined opposition to the truth, which is constantly manifesting itself; but more especially has it been manifest during the year just closed. From this we conclude, that the people are beginning better to understand the nature of what is taught them, and the design of the mission. Hitherto, they have had no idea of the mission's being here for their *spiritual* benefit. They regarded it as a good thing, simply because their children could here learn English, and thus make better sailors and tradesmen; and because the white men living in their country were calculated to give them superiority in the eyes of surrounding tribes. But they now discover that something more will be effected if the mission prospers in its designs and efforts. Hence they are troubled, and many of them have set themselves in open opposition to its advancement. At times they rage, and are exceedingly confident in their own ignorance and superstition. To oppose the truth and its influence, they run more madly into error and idolatry. But we trust the day is not far distant, when He who reigns will put their lying leaders to silence, and convince the deluded followers of their folly.

The Bush tribes continue to visit us frequently, and in large numbers. In many instances, when conversing with them, they have expressed a desire to have the missionary come and reside in their country. They invariably appear more tractable and kind than the tribes on the coast. All the benefit our mission can be to them is, the brief conversations we have with them when they visit us. The tribes on the coast, and the Kroo tribes in particular, will not

permit the children of the Bush people to enjoy the privileges of the mission school, or to learn English, if they can possibly help it. Ever since the mission has had an existence here, we have been endeavouring to get one Bush boy into school, but our efforts have been totally unavailing. We are fully persuaded that, if a mission station could be formed in the adjoining tribe, it would be far more prosperous than this one on the coast. The people are evidently better prepared to appreciate the blessings of a mission than those on the coast. Trading, making money, and learning the vices of wicked civilized men, constitutes the entire business of the people on the beach. The Bush people are oppressed by the Beach people, and have borne this oppression so long that they seem earnestly desirous for a better state of things. Their inferiority in point of knowledge makes them submit. Did they know their strength, they would rise, and become in a short time, the rulers of the country. The Beach people fear them, and feel very dependant upon them. All the produce from the interior must come to the Beach through them. Many of the wars, in which the Beach people are necessarily involved, must be, and are fought by the Bush people: and the greater part of the cattle on the Beach, must, and do come from the adjoining or Bush tribes. We cannot, in view of the numbers and wants of these degraded people, refrain from praying unto God to incline the heart of some one of his people to come and instruct them: and we earnestly pray the Board to use all suitable means in their power to seek and send one missionary and his wife to take possession here, and let us go inland. We are willing and desirous to do it.

But, dear brethren, we do not plead for the Bush tribes to the exclusion of those on the Beach. The missions on the Beach *must* necessarily be kept in operation, if any exist inland. Through these, all provisions and supplies must find way to those stationed among the adjoining tribes. The people at Grand Sestres need and ought to have a station among them. A station there could be formed at a very little expense. We have now at this mission timber and building materials which could be transported to Grand Sestres for a small sum and put in readiness for a comfortable dwelling-house in a very short time. This could be done before the missionary would be fit to leave us, on account of his acclimation. There is an inducement to commence this station immediately: Dr. Savage is stationed at Fish Town, just below Grand Sestres; he is an able physician, and his services would be enjoyed in cases of necessity. A native boy, also, is now residing there already prepared for a teacher, and he is the son of an influential man. He has informed us that a house is already prepared for a school-

house, in which we are to engage his services as a teacher.

Thus, brethren, we have endeavoured to give you a brief statement of things as they are with us, or have been during the year. . . . Thus you understand our present position, our wants, the wants of the people, the facilities and obstacles to be expected in doing good among the Africans, our inefficiency and insufficiency for the work before us, and our great need of more assistance from God and from man. We need *labourers*, and God's blessing on their labours. "The harvest truly is plenteous, but the labourers are few." The harvest is not yet ripe. In many parts the shrubbery has not been removed, the ground not broken up, nor a seed planted that can bring forth fruit unto life. The rank weeds of error have scattered their seed far and wide and taken deep root. To eradicate them will require patient, persevering, united and long-continued effort. Oh! that the Lord our God would grant to raise up in the Church some few choice spirits, who would be qualified for the work.

China: Ningpo Mission.

JOURNAL OF THE REV. WALTER M. LOWRIE.

May 2, 1845.—Observed some strawberries quite ripe. In size, shape, and colour, and in the leaf, they are much like ours; but they are quite tasteless, and so little used by the Chinese, that most of them think them poisonous. I have, however, eaten some, and seen others do the same, without any unpleasant effects. While gathering them, a man came along, who accosted me, and begged for medicine to cure him of opium smoking. Notwithstanding my telling him that I had none, he followed me all the way to my lodgings, repeating his request.

May 3.—In the afternoon a respectable and interesting-looking Chinese came to the Yushing kwan temple to perform some ceremonies on the sixth birth-day of his son. The little fellow was dressed in his best clothes, and seemed to enjoy the whole affair. His father had brought gilt paper, printed prayers, and a large number of bowls full of various meats, rice, vegetables, nuts, cups of wine, and the like, which were spread out before the idols. The ceremonies were performed in the apartment of the *Tin-moo*, or Bushel Mother, who has special charge of young people, both before and after birth. The old abbot clothed himself in a scarlet robe, with a gilt image of a serpent fastened in his hair. One of the monks wore a purple, and another an ash coloured robe. A multitude of prayers, seemingly little else than a round of repetitions, were read by the abbot. Occasionally he chanted a little, when the attendants joined in chorus, and every few minutes a deaf-

ening clamor of bells, cymbals, and hollow blocks of wood, was raised. Genuflections and prostrations innumerable accompanied the whole ceremony. The most singular part was the passing of a live cock through a barrel which had both ends knocked out. This was done several times by two assistants, who shouted some strange words at each repetition of the ceremony. The meaning, as I was afterwards told, was something like this: Prayers had been offered to the idol that the child might escape certain dangers through which he must pass; and each passing of the cock through the barrel was intended to symbolize his passing safely through one of these perils. It was a melancholy sight. In conclusion, some of the prayers were burnt, a cup of wine poured out as a libation, and a grand chorus of bell, and gong, and drum, and blocks, closed the scene.

May 8.—Dr. McCartee was called this evening to see a young man, who had poisoned himself, in the eastern suburbs, but he was dead before his arrival. He was but seventeen years old, and having lost money by gambling, put an end to his life by taking arsenic.

May 9.—Formed a church to-day, consisting of seven members, of whom three are of Chinese, or Chinese and Malay descent. Brother Culbertson was chosen pastor, and Dr. McCartee ruling elder. The title of the church is "the Presbyterian Church of Ningpo." It is the first organized in China. It is a day of small things, but who can foresee its results? Oh! Lord God, add thy blessing and prosper it, till the small one become a thousand, and the weak one a strong nation.

May 12.—Called with Dr. McCartee to see a dropsical patient in a very respectable family. He had been consulting some native doctors, one of whom thought he had within him some clotted horse blood, which had feet and could walk; and the only way in which the clot of blood could be killed, was by taking internally a prescription so indecent that it cannot be published. This he had done, but unsuccessfully. He had also, at the recommendation of another physician, eaten a toad, but with equal want of success. He was now so far gone that but little hope of his recovery remained. After talking some time with his parents and brothers, who were very agreeable people, and being peeped at by his sisters, (who were not allowed by Chinese etiquette to come into the same room,) we came away.

May 13.—Engaged a teacher to-day, *Hung seen sang*. He is forty-nine years old, has the degree of *kung sang*, or bachelor of arts advanced, wears spectacles, being near-sighted, has already gray and almost white hairs, and on the whole promises well, though he is not as much of a talker as I could wish.

A young man from Shensi province, connect-

ed with the Taou-tai's office, came to-day for medicine to cure him of opium smoking. Speaking of the effects of smoking, he said it gave him pains in the head, and made him stupid; but he could not do without it. When he smoked, he was revived for a while, "just like winding up a clock;" but he soon ran down again, and was worse than ever. He seemed intelligent, and received Christian books with much politeness.

May 14.—A wet rainy day. In the evening Dr. McCartee was called in a great hurry to see a man who had poisoned himself by taking opium. On going to the house, found the family in much alarm. The man was in bed, looking very stupid, and his wife attending him with some appearance of anxiety and care. He had had a quarrel with his mother-in-law, and in revenge attempted to make away with himself by taking opium. There was, however, some reason to suppose that it was partly a feint to frighten the old woman, and after an emetic being given, we came away. The Chinese have but little to deter them from the commission of suicide, for they have very faint ideas of a future state, or of punishment beyond the grave.

May 17.—A great *Hwuy*, or festival of *Tao-shin*, all the gods, has been celebrated for the last day or two. Saw a part of the procession to-day, though the narrow crowded streets gave but a poor opportunity of seeing the different parts. There were innumerable lanterns, three or four gaily ornamented dragons, a boat, several chairs, idols, little boys carried on men's shoulders, and various other sights. The most interesting were several gaily dressed girls, who seemed to be standing on almost nothing at all. One girl standing on a chariot, carried a branch of a tree carelessly on her shoulder: on one of the twigs of the branch stood a little girl, on one foot, with the other in the air. Another girl held up in her hand a plate of cakes, and a smaller girl stood with one foot on the cakes, and was thus borne along. Of course all this was done by means of iron or brass supporters around their bodies. The crowd of people was immense, and numerous policemen seemed to be busy, or rather to make themselves busy, for I never saw so large a crowd, and so little disorder.

It was a curious sight to look over the crowd and see the forest of pipe-stems. Nearly every body carries a pipe with a stem from two to four feet long, and when held up to keep them out of harm's way, they looked like a forest of small sticks, or (perhaps) like a cane-brake stripped of its leaves.

May 18.—To-day our church was organized by a sermon from the pastor elect, on Acts ii: 40—47, and in the afternoon by the ordination of the elder, with the laying on of the hands of the bishop and prayer, (the right hand of fellow-

ship was given by Mr. Way and myself, in our capacity as ruling elders.) There being no Presbytery as yet, we could not regularly instal the pastor, but everything was done in the circumstances of the case which were deemed necessary. Thus is organized the first Presbyterian church in China. May the Lord greatly bless and prosper it.

In the evening Dr. McCartee was called to see a man who had swallowed opium, but the distance, (seven miles) and the time since the poison was taken, rendered it a hopeless case, and he did not go. It appeared afterwards that the man was dead before they sent for the doctor; but the simple people had somehow got the idea that he was able to raise a man to life after being dead three or four days!

May 19.—The ditch along the southern side of the monastery being nearly dry, some boys made arrangements to catch the fish. They dammed up a part of the ditch at a time, and having emptied the water out of it, by groping among the stones and black mud at the bottom, they procured quite a handsome mess of fish, from three to seven inches long. There are numerous canals in the city which abound with fish, as do the rivers and streams without. Most of the canals in the city are navigable for small boats, but so narrow, that two boats can pass only at certain places. They connect with the moat and canals outside by two water-gates, one of which is near the gate of the Ethereal Bridge, and the other near the west gate. In them the lower order of the people wash *all* their dirty vessels, they also wash their clothes, and the rice they eat, and they also wash their own bodies; consequently they are not always very clean, and must prove unwholesome in summer.

May 21.—Having occasion to be out at a prayer-meeting until after eight o'clock in the evening, we found the north gate closed on our return. It is closed sooner than the other gates, being less of a thoroughfare: they are commonly open till nine or ten o'clock. A present of a hundred cash (about nine cents) to the gate-keeper, opened it for us. A Chinaman gets it opened for sixty cash, but *we* have to pay more. Sometimes the officers of the city seal the gates at night, by pasting a strip of paper across them, and then it is more difficult to get in or out.

May 27.—Took a long walk this afternoon, as the weather was pleasantly cool. Went out at the north gate—along the moat to the western suburb—through this for a mile, and then back: then in at the west gate, and on the city wall to the south gate; thence through several streets, where I had not before been, past the pagoda, into the main street, through byeways, and home, being gone three hours. It is amusing to observe the commotion excited by the appearance of a foreigner in the retired parts of the city, where few have yet wandered. Every one cries

out, "Hung ma nyíng! hung ma nyíng!" (a red haired man! a red haired man! this being the name for all foreigners.) The women and children scatter in all directions; the men stare and gaze, or pass their comments, as the fancy strikes them. It is melancholy to witness the fear of foreigners that still exists, especially on the part of the women and children. Some of the men look as if they would be glad to hide, and if you look at them, seem ready to sink into the ground. Commonly, however, this fear is giving way to curiosity; and nothing is more common than for those who see the stranger to beckon to the women to come and have a look also. One little boy, in his haste to do this, dropped his basket, overturned his playfellow, and running to the door, clapped his hands and called out, "Here's a red haired man! come! quick, quick, quick!" The titles they give, and the remarks they make, are sometimes amusing, and sometimes provoking. "Mantele!" (for mandarin.) "Wailo fuhke, wailo!" (Be off with you!) "Lailo!" (Come here.) "Hung ma nyín!" are the common terms; and sometimes "Pah kway," and "Kway tsz'," *white devil, and devil's child!* Some few on the other hand, are polite enough to say, "Hungma seen saing," (foreign teacher;) and the beggars say, "Hungma laon yay," (foreign esquire.)

The sun is sometimes called *Kin woo*, or "golden crow," from its spots, which are thought to be crows; and the moon is called the *Yuh too*, or "jewelled hare," because they say a hare is distinctly seen it. Hence, in poetical style, the setting of the sun and rising of the moon is expressed by "The golden crow sank in the west, and the jewelled hare arose in the east."

May 28.—The Chinese are fond of high-sounding and poetical names for everything, and this fancy displays itself on the bridges, as well as elsewhere. A little stone bridge over a ditch by the Yu shing kwan monastery, is dignified with the title "Bridge of Longevity and Happiness," and one at the west water-gate is called "the Bridge of Extended Virtue." At Shanghai, I saw a bridge over a canal with the inscription, *Pao shen kean*, "The excellent jewel of a bridge!"

May 29.—Went out with Dr. McCartee several miles into the country, (by water of course.) Stopped at a small village, and went into a temple, when a crowd soon came round us, and notice being given that Dr. McC. would prescribe for the sick gratuitously, a number of patients applied for medicine and advice. After this Dr. McC. and his teacher both spoke to the people on religion, and were listened to with good attention. Tracts were then given to the eager crowd, and we took our departure, much gratified with our visit and the behaviour of the people.

Returning, saw a large house in the western

suburb on fire. It seemed to be the family mansion of some wealthy person; but the Chinese have little skill in putting out fires, and the owners were removing their furniture, and leaving the house to its fate. The Cheheen (Mayor of the city,) and several other military and civil officers, were speedily on the ground with their retainers. Being tired and hungry, we did not stop to see the end, but were informed that by breaking down parts of the adjoining houses, the flames were prevented from spreading.

May 30.—Spent part of the day in visiting acquaintances among the Chinese, then went to the house of a Mr. Lin, to see his garden, which is spoken of as very fine; but were rather disappointed, as it had nothing remarkable in it. While in the garden Mr. Lin came out to see us, and politely took us over his house, which is large, airy, and well furnished. He had some six or eight large clocks of European manufacture, but all out of order, with numerous beautiful scrolls of writing and painting. His father left him a fortune of some 300,000 taels, (over four hundred thousand dollars,) but his extravagance has diminished it to 100,000. He smokes opium freely, and looks sallow and thin. Some friends were with him at the time, and he had an opium pipe, and lamp burning in the room to which he led us. This opium is the curse of China. It is draining out their money from the land, sucking the heart's blood of their industry, and destroying the constitutions and the lives of their people.

May 31.—A good deal of commotion in the city to-day, on account of the boldness of a gang of robbers last night. They attacked the house next door to Mr. Lin's, (which we visited yesterday) severely wounded some of the inmates, and carried off much property. Some of the Mayor's police went to disperse them, but the robbers attacked and drove them off, and escaped with their booty. This is the most daring outrage that has occurred for some time. Robberies out of the city are not uncommon, but within the walls, such daring attacks have seldom been attempted.

China: Amoy Mission.

EXTRACT FROM A LETTER OF THE REV. H. A. BROWN: AMOY, DEC. 22, 1845.

A Chinese Procession.

Last week the quiet of the city was somewhat interrupted by the movements of a procession on two successive days, which was started by the mandarins, and principally supported by them. Though much inferior as to numbers, compared with what we saw last June, it was superior in point of appearance. The adherents of the

mandarins seemed to make up the great part of the procession, and there were many of them who wore the common gilt button which marks a person of some importance as employed under a mandarin. Some of these were very richly dressed. There were three or four things in the procession which it may interest you to have noted. One horse was led, with no rider, but richly caparisoned, having a new and elegantly embroidered saddle, and various trappings of the same style of finish. On inquiry, we found this to be for the accommodation of Put himself, and he was supposed to be riding there, though to mortal eyes invisible. Walking in the city, several days before the procession, we saw the bamboo frame of some gigantic figure, which they said was to be used in honouring Put. This we recognized in the procession, borne on its back on the shoulders of men, though its legs were gathered up in the sitting posture; but now clothed with flesh and blood and suitable apparel, of paper manufacture. Two other figures were much better contrived, and made to act their parts in more seemly style. One was a giant, twelve or fourteen feet in height, with lofty head-dress, and with hands and countenance to the last degree emaciated and ghastly. Before the giant walked a dwarf, having a heavy body, and a face of about twelve by sixteen inches, black, with rolling eyes, and a bloody tongue protruding from the mouth. Both of these figures were supplied with motive power by men concealed within, of whom only the lower extremities were visible. The giant walked with a grave and stately step, but the dwarf was cutting up all kinds of capers, and the whole must have excited a smile in the most sedate and reflecting of spectators. There were three idols in the procession, carried in open, i. e., uncovered chairs. These were something less than the size of life. They were followed by men bearing lighted incense sticks. We noticed once when the procession passed where we were standing, that when the idols passed by, the little boys placed their hands in the attitude of devotion, and made signs of worship.

This procession was got up with reference to the health of the place, but whether to return thanks for deliverance, or to secure freedom from sickness in future, does not appear clearly from statements made to us by different persons. It is sufficient that it was an idolatrous procession. Walking out on the second evening, in company with Mr. and Mrs. Y., for the purpose of distributing tracts and preaching, we found ourselves unexpectedly in contact with the procession on the road to A-mung-kang. Having given away all our books, we took a convenient place beside the road whilst the procession was passing; and at one time, when there was a considerable interruption in its progress, a crowd gathered round, of more than usually intelligent hearers,

and Mr. Y. spoke to them of the uselessness of their proceedings, and of the truths of the Gospel. Remarks on the idols were received with apparent approbation, and at all events with no symptoms of displeasure. Throughout the procession, in all the movements of its members, there was no semblance of solemnity to indicate that it was for the purposes of religious worship.

Yesterday evening, walking with Mr. P., we entered a small building, devoted to the worship of the tablets of persons who at various times have perished by floods at Chang-chin, and whose bodies have been picked up in this harbour. Over two thousand are arranged on shelves, three on each of three sides of the apartment, and before them are fixtures for burning incense sticks, and candles, and a stone table for offerings. Four persons came with offerings of rice and other provisions whilst we were present. One man, having placed his offering on the table, lighted the incense sticks at the candles, and having bowed thrice in front of the table, proceeded to distribute them among the several pots provided for them. This done, he returned, and kneeling before the table thrice, bowed with his forehead to the floor. Mr. P. spoke to those present, and I left a couple of books with those of them who could read.

Iowa Mission.

MR. IRVIN'S ADDRESS TO THE OMAHAW.

"In our last number, under the head of Recent Intelligence, a reference was made to an interview between the Rev. S. M. Irvin, of the Iowa Mission, and the aged Chief and some of the principal men of the Omahaw Indians, concerning the establishment of a mission amongst them. We give below the Address of Mr. Irvin on that occasion, and the touching Reply of the Chief. Who will go to live beside him, and teach him the way of life before he dies?

Chiefs and Braves of the Omahaw Nation.

We address you as friends and brothers. We believe that the same great and good Spirit which created the white man created also the red man. We have in our natures the same great and important gifts. You have as many fingers—as many hands, as many legs, feet and arms, and as many eyes and ears as we;—still there is a great difference between our nation and yours. This difference arises not from any different construction of our minds or bodies, but our advantage arises from the knowledge which we have of the mind and will of the "Great Spirit" who created us all. Whenever a nation or people learn and obey the will of the Great Spirit, that nation or people be-

comes wise, great and happy. The nations that know not God are all poor and miserable, just as you are. Now we want you to learn and obey the will of God, that you too may become great and happy. But you cannot obey the will of God until you know it,—and you cannot know it until some one teaches you. We therefore wish to know whether you desire some one to come among you, to teach you the way to the true land of the blessed. There is a company of good people far towards the place where the sun rises, who are anxious to send good men among the heathen, and if you wish it they will try to send one to you. Do you therefore, friends and brothers, want to have some good man among you to teach you and your children the way of life,—will you treat him kindly and hear his words?

I have only to say, farther, that if such a man should go among you, you are not to expect him to feed and clothe you. He will not go with his arms full of bread and meat to feed those who must work for a living. Should he meet an old or infirm person, he may divide his morsel with him, but his business will be to feed the mind, and look after the soul. He will, we hope, go with the word of God in his hand and the love of God in his heart, to lead you in the way of life.

"BIG ELK" principal chief of the nation, an old man between 80 and 90 years of age, replied, speaking, we are informed, in a deliberate and serious manner:

"My son,—I have heard your words and they are good. I have heard words like these from the whites since I was a boy, and they have been like the light of the rising sun, which however has always remained dim and distant, and I have never been able to overtake it. I have been at Washington city and spake to our great Father and understood him to promise us missionaries or good persons to come and teach us, but they have never come, and this leads me to doubt whether you will send us any. You pity the Ioways and have come to teach them. I have to teach my own nation and children. My children hear my instructions and they will hear the instructions of a missionary. I alone have to teach my nation. I have no help. When *you* speak it is written down and remains, and can be heard a long time, but we can only speak and it is soon forgotten. When the missionary comes I want him to build his house close to mine, that we may live near together. What you say is true, our bodies are alike but our minds are different. I want now to know if any of our children or people have been bad since we came on this visit. If they do anything that is not right I want to know it."

Miscellaneous.

NOTICES OF THE RELIGIOUS CONDITION OF FRANCE, AUSTRIA, ETC.

We find the following statistical information, concerning the religious condition of several European countries, in the Canada Protestant Herald—quoted from an English work. It will be useful to many of our readers for reference, in forming an opinion of the religious questions and movements on the continent of Europe.

FRANCE.—The population of the eighty-six departments of France, in 1841, amounted to 34,230,178 persons. The official returns of particular classes of the population recognize three degrees of ignorance, and three of instruction. Those returns have supplied a basis for the following results:

I. *Uneducated class.*

1. Unable to read and write, -	16,855,000
2. Able to read, but not write, -	7,097,000
3. Read and write, but incorrectly,	6,968,000
	<hr/> 30,920,000

II. *Educated class.*

1. Reading and writing correctly,	2,430,000
2. Elements of classical learning,	735,000
3. Complete classical students,	315,000
	<hr/> 3,480,000

The charter of 1830 professes to give equal rights, liberty, and protection to all religious sects; but the government has not acted with strict impartiality in the struggles between the Protestants and Roman Catholics.

Although the French nation has no state religion, yet, as the Roman Catholic faith is that of the majority, so it requires to be first noticed. There are thirteen archbishops and sixty-six bishops. The salary of the former is 15,000 francs (£600) per annum, except the archbishop of Paris and the cardinal archbishops, who receive 25,000 francs (£1000) a year. A bishop's salary is 10,000 francs (£400) a year. The number of benefices, or *cures*, in France are 3263; the total number of the regular clergy of France is about 40,000, and the total cost of the establishment is, including the repairs of cathedrals, episcopal buildings, seminaries, &c., about 33,000,000 of francs, (\$5,270,000.)

The Protestant body in France that is assisted by the state, is divided into the Lutheran and the Reformed or Calvinistic churches; the former has 236 pastors, who receive from the state from 1500 to 2000 francs a year. The Reformed have 454 pastors, at the same yearly salaries. The Protestant churches are also repaired and upheld. The total cost of the Protestant denominations to the nation, in 1845, was 1,239,050 francs, (\$235,420.)

Illyrian coast, Tyrol, Bohemia, Moravia, and Silesia, Galicia, Dalmatia, Lombardy, Venice, Hungary, Transylvania, and military frontier.

AUSTRIA.—The Austrian empire consists of fifteen kingdoms, arch-duchies, dukedoms, margraviates, principalities or earldoms, viz. Austria, Lower, Upper, Styria, Carinthia, and Carniola. These occupy an area of 195,202 geographical square miles; and in 1840 contained a population of 36,950,401 persons.

In the kingdom of Bohemia, the Lutherans and the Reformed, in 1843, amounted together to 85,000.

The Roman Catholic is the dominant and established religion in all the states of the Austrian empire. The toleration of the Protestant communions rests upon the edicts of Joseph II.; but liberty of proselytism is scarcely enjoyed.

The population of Austria, classified according to religious differences, was, in 1840, as follows:

Roman Catholics,	25,704,119
United Greek Church,	3,628,158
United Greek Church,	2,901,142
Protestants (Augsburg confession)	1,276,187
Protestants (Helvetic confession)	2,260,662
Unitarians,	45,131
Other Sects,	2,891
Jews,	667,139

The ecclesiastical divisions are fifteen archbishops, seventy-six bishoprics, nineteen superintendencies, 28,903 parishes, (19,503 Catholic, and 9400 non-Catholic,) and 1928 Catholic chapelries. The secular clergy (*sammit nachwuchs*—which may perhaps be translated priests, deacons not ordained) were 56,988 (46,555 Catholic, and 10,433 non-Catholic) in 1839; and it appears that the parish priests of all persuasions, including Jews, keep the registers of births, deaths, and marriages.

Although the Roman Catholic religion enjoys some privileges over the Protestant sects, the latter are not obliged to contribute to the reparation or maintenance of Catholic churches. In the schools the youth of different persuasions have separate religious instruction. Protestant children who frequent Catholic schools retire when the Catholic catechism is heard. Where the Protestants have schools of their own, they are under no obligation to contribute to the support of Catholic schools.

PRUSSIA.—This kingdom is divided into eight provinces, and twenty-five regencies or counties, comprising an area of 5077 German square miles. The population amounts to 14,928,501, or an average of 2940 persons to a square mile. The people were divided, in 1840, amongst several religious professions as follows:

Evangelical Christians,	9,101,211
Roman Catholics,	5,617,020
Greek Church,	1,236
Mennonites,	14,476
Jews,	194,558

The evangelical Christians are the members of the Lutheran and Reformed churches, who were, by a cabinet order of the late king Frederick William III., dated 28th February, 1834, somewhat abruptly *united*. Neither of the two first named churches enjoys any legal precedence over the other as being in exclusive connexion with the state. Proselytism, either by force or persuasion, is prohibited by law, and controversial sermons are not only forbidden, but are actually punishable by imprisonment.

SAXONY.—The area of the kingdom of Saxony is 4347 geographical square miles, with a population, in 1840, of 1,706,276 persons.

Till 1806 the Lutherans enjoyed peculiar privileges, but by the treaty of that date with France, perfect equality was established between them and the Roman Catholics. In 1811, at the request of the states of the kingdom, equal rights were granted by a royal decree to Calvinists, and, at a later period, to Moravians, (*Herren Hutter*.) Quakers and Methodists.

The king, Frederick Augustus, being a Roman Catholic, has nothing to do with ecclesiastical affairs, but he pays out of his privy purse the salaries of the Catholic clergy and all expenses incidental to their services, except in the province of Lusatia, where the Roman Catholic church possesses dotations and real property. The same churches are used in many places by Catholics and Protestants, the divine service of both communions being alternately celebrated. The Protestant consistory disposes of church livings and appoints professors and school-masters, having a final appeal to the Protestant members of the Privy Council. At the census of December, 1840, the religious bodies were thus divided:—

Evangelical Lutherans,	1,673,310
Roman Catholics,	30,104
Reformed or Calvinists,	1,855
Greek Church,	139
Jews,	868

BAVARIA.—This kingdom of south-western Germany has eight provinces within an area of 30,000 English square miles, with a population, in 1840, of 4,370,977. The majority of the people are Catholic, but in 1799, by an edict of the late king, Maximilian I., all differences and distinctions were distinguished; the Roman Catholic ceased to be the established religion of the state, and all employments were open to all; the three Christian communities, Roman Catholic, Lutheran, and Calvinistic, are declared to be on an equality, having the same privileges without preference. We have no recent analysis of the population as to religion, but the proportion of each community may be stated as follows:—

Roman Catholics,	2,700,000
Lutherans,	1,100,000
Calvinists,	60,000
Jews,	60,000
Moravians, Baptists, &c.	10,000

SWITZERLAND.—There is great diversity of law and usage amongst the cantons of the Helvetic confederacy, on the subject of religious toleration, &c. Before the revolution of 1798 the constitutions of the cantons were very intolerant. There was but one ruling religion in each canton, except Glaris and Appenzell. By the arrangements of 1815, many of the Protestant cantons obtained territory inhabited by a Roman Catholic population, which compelled a toleration of that faith both in civil and religious matters. No sects are tolerated by law except the Roman Catholic and reformed. Certain privileges were, however, given to the Jews in the canton of Aargau, and to the Baptists of the canton of Berne; but the zeal for proselyting manifested by them, led to the restriction of the privilege to existing families, and converts were excluded. The seven Catholic cantons, Lucerne, Uri, Schwytz, Unterwalden, Zug, Freyburg, and Soleure, grant no political rights to Protestants. Each canton, with the exception of the Panthetic, or mixed, has its religion of the state, called "*religion dominante*." In the Panthetic or mixed cantons, the civil and political rights are the same for the citizens of both confessions, and the clergy are paid by the state. The following table will show the relative numbers in each canton of Protestants and Catholics at the present time:—

Cantons.	Protestants.	Catholics
1. Lucerne	521	124,000
2. Zug		115,322
3. Soleure	6,000	57,196
4. Aargau	92,500	83,500
5. Thurgau	64,124	20,500
6. Basle city	21,000	3,321
7. Basle county	38,103	3,000
8. Zurich	203,576	1,000
9. Berne	347,000	53,000
10. Vaud	180,124	34,000
11. Freyburg	9,000	82,000
12. Neuchatel	56,266	2,100
13. Geneva	36,666	22,000
14. Valais		75,880
15. Schwytz		13,120
16. Unterwalden		22,571
17. Glaris	25,343	4,000
18. Grisons	54,506	35,000
19. St. Gall	58,853	100,000
20. Appenzell	41,080	10,000
21. Schaffhausen	30,825	300
22. Ticini		109,000
	1,292,871	882,859

Making a total population, with 1,755 Jews, of 2,177,480.

The Spirit and the Prospects of Popery in France.

The Romanists boast of a great revival in France. In one sense the assertion is correct. There is a revival of persecution. The labours

of the Evangelical Society of France have been largely blessed. Hundreds of souls have been converted to God by the instrumentality of the missionaries employed by the Society; Protestant worship has been established in many places; and colporteurs are constantly engaged in travelling from village to village, distributing the Scriptures and tracts, and conversing with the people. It is not surprising that these operations are discouraged and opposed. The clergy excite the Government, and the Government, probably urged by political considerations, assist the clergy. A correspondent of the *New York Evangelist* writes thus:—

“You are aware that our great medium of spreading the knowledge of the Gospel among the Catholic population is the distribution of Bibles, Testaments, and religious tracts, by means of colporteurs, who are traversing the whole of France and offer their books from house to house. On fairs and market days they take a stand in the more public places. Their controversial tracts are generally sought after by the people, and dreaded by the clergy; and at the present moment the latter are directing all their efforts against them. The priests have obtained from Government a secret circular, which gives orders to the King’s attorneys to oppose this colportage; and the priests themselves do not fear to put their hand to the work of iniquity. Here are two examples of their high-handed measures.

A colporteur in the environs of Angoulême, who had in the public place 4000 copies of Bibles, Testaments, and tracts, has been arrested and all his books seized. The seizure is manifestly against all law, and doubtless the books will have to be delivered back, even though the colporteur should be condemned for having exposed them for sale before receiving the permission of the Mayor; nevertheless the books are seized, the sale is retarded, and the priest is content. The blind man sees not that he must sink deeper and deeper into the ditch into which he falls. In fact the curiosity of the people is excited; they wish more than ever to read the books, and soon twice the former number of them will be disposed of.

But our second example is a more melancholy one. Two colporteurs, who were selling a controversial pamphlet, met a poor man upon their route, to whom they offered their tracts. Some hours after their arrival in the neighbouring city, the colporteurs were arrested by the magistrates and secretly flung into prison. At length they were brought before the magistrate, and there informed that they were accused of having robbed a man on the high-way, and of having attempted his assassination: The colporteurs asked to be confronted with their accusers, and the King’s attorney informed them that the complainant had disappeared!

The gen-d’armes had been dispatched in pursuit, and they were confident that the man, who was a mere beggar, had taken the coach for Bourdeaux. In a private conversation with one of our friends, the attorney allowed that he thought the colporteurs innocent, and he supposed the priests had suborned the beggar to make a false deposition, and thus fetter the sale of the controversial pamphlet. In fine, I might cite other facts which would clearly show that it was at the instance of a certain bishop, that an attorney-general has set these actions on foot against our colporteurs.”

By the intervention of friends the colporteurs were released, but not till they had been imprisoned eighteen days on this false accusation.

Notwithstanding these untoward circumstances, some, who have good opportunities of forming a correct opinion on the subject, are much encouraged by the actual prospects of religion in France. “I am thoroughly convinced,” says a writer in the *Continental Echo*, “that France will never again fall under the yoke of the priesthood. It is possible that the priests may again obtain a certain amount of influence, especially considering the imprudent favours which the Government bestows on them; it is possible that they may even produce great embarrassment to the friends of religious liberty; but they will never recover their former supremacy. The two revolutions of 1789 and 1830, which were particularly directed against the pretensions of the Romish clergy, have become deeply fixed in the national memory. Our country is by a kind of invincible instinct, averse to the clerical authority. It recollects the bloody tragedy of St. Bartholomew; it recollects the dragonnades, and the revocation of the edict of Nantes; it has not forgotten, it never will forget, all the crimes and misfortunes which marked the long-continued tyranny of the Holy See in France. It knows that the priests are always disposed to unite with the nobility for the destruction of public liberty. Between Romish despotism and France there is now a great gulf.

“The people are on the alert to discover what passes in the ultramontane camp. They regard all its movements with restless vigilance. Suppose that the existing Government, yielding to a blind impetuosity, (and God forbid that this misfortune should happen,) should attempt to restore the privileges of the sacerdotal order, a third revolution would immediately break out, and it would be a terrible one. The priests would be banished, the churches closed, and Romanism engulfed in the vast wreck. The nation has adopted a principle which will never perish: ‘No priests in politics!’

“Let us, then, be without anxiety for the future. The journals of the Jesuits in France, England, Germany, and elsewhere, may boast

in pompous words of the revival of Romanism; it is a slight gratification that we willingly allow them. But in reality the cause of popery is lost; it is no longer anything but a simple question of time. May we see, after a few years, the truth seated on the ruins of the Romish edifice! What we wish from the bottom of our hearts is, that the priests themselves, abandoning the false religion which they have too long maintained, may learn to know and love the Gospel of Christ. We have no hatred towards them; we compassionate their sad blindness, and one of our most heartfelt wishes is, that they may flee to Him who is 'the Way, the Truth, and the Life.'

Canada Prot. Herald, May, 1846.

South Africa: Kuruman.

Happy death of an aged woman.

[In the following communication from the Rev. Robert Moffat, we are presented with an account of the last days of an aged woman, who had been for ten years a member of the church at Kuruman; and who, during that period, walked in all the "ordinances and commandments of the Lord blameless." After a long life of sin, and captivity to Satan, she was called by the grace of God into the fellowship of his Son, and spent her few remaining years in bearing a faithful testimony to his love. Seldom has there been a more decisive and animating instance of the power of Divine mercy in the salvation of the heathen; and, with such rewards, the friends of Missions have every reason to thank God and take courage:—ED. LON. MAG.]

During the year, several members of the church at this station have been called away by death, among whom were three very aged widows. The character and closing scene of Litsape, the eldest, will, I have no doubt, prove interesting. She lived during the reign of four kings of the Batlapi—the tribe to which she belonged. She was baptized and received into the church, Sept. 6th, 1835, and continued to the day of her decease a warm-hearted, zealous, and consistent disciple. During a period of ten years, there was no part of her conduct to excite an unpleasant emotion in the minds of her teachers.

Some years ago her only son and his wife, with whom she had lived, and on whom she was dependant, left the station, and every argument was employed to induce the venerable woman to leave with them. This importunity was the more remarkable as she was almost helpless, and viewed by the heathen as a nonentity—or, in their own language, "a dry old hide." Her son and daughter, both unbelievers, still per-

sisted in their endeavours to remove her; but nothing could induce her to alter her resolution. Her replies were noble: "I can be happy anywhere, if Jesus is only there; if I can only hear his voice. You tell me I shall die of hunger here; I shall trust my Saviour for that. He cared for me,—He fed me and clothed me during many, very many years when I knew Him not, and thanked Him not; and will He not take care of me now that I love Him? You know I love Him. Leave my God and the people of God for Satan! No! Let me die where I am, and let me die of hunger, too, rather than leave the service and the people of my Saviour: He feeds my soul: I shall not die, but live."

Finding her immovable, they left her without a sigh; but other emotions possessed her soul. "You," addressing her son and daughter, "will soon forget me, but I will not so soon forget you; for while you sing and dance with the heathen, I shall be weeping for your souls, and praying for you, my children." After their departure, she became an inmate of the family of Magame, the husband of her grand-daughter, and who, with his wife, were believers. With them she remained till her death. Her mind was ever alive to divine things, and she appeared to put the highest estimate on every word coming from God. She was never absent, even in seasons of greatest debility, from public worship: Latterly, having entirely lost her eye-sight, she would totter along with a staff in one hand and groping with the other, to hear the words of her Saviour.

Visiting her one day, on hearing my voice, she eagerly stretched her withered arm, adding, "I like to feel you though I cannot see you, but this will not be the case in heaven." She continued, "I have been thinking how good Christ my Saviour is to me, that I can still hear his voice." She always appeared to have her heart full of love to her Redeemer. Wherever she was, or at whatever hour of the day or night, she poured forth of the good treasure of her heart. She was all peace and contentment. A short time before her death, Mrs. M. observing that there was a want of comfort in the house from the daughter being at a distance with her own mother, sent an individual to make her room more comfortable, with a little food daily suited to her weak condition. This she considered too great kindness to such a worm, as she often described herself. She could not find words to express her obligations to God for every little kindness.

A night or two before her dissolution, I remained with her several hours expecting each to be her last on earth. When conversing with those present about her probable age, she remarked, "I am not old—I only began to live when I first knew and loved the Saviour. My former life was a nothing, or a dream. I was

asleep till a stranger came to me,—it was Jesus. He cried, 'Awake! awake!' I awoke and beheld his hands and feet which my sins had pierced, and then I died with horror. My heart died within me. I said, 'Let the anger of God destroy me, for I have slain his son.' I felt I was a murderer! I felt I was made of sin! I was not a worm, but a serpent. My heart died, I became as a corpse. The eagles of heaven saw my body—they were descending to devour it, but Jesus came again and said, 'Live!' On being asked if she had any misgivings, in the certain prospect of soon entering into life in the unseen and deathless state, she replied with great ardour, "How can I doubt when Christ has done all for me! I am not my own—I am part of his body."

When referring to the unmingled happiness enjoyed in heaven in the society of saints and angels, "Yes," she added; "but it is the presence of the Saviour that makes that happiness. Could I be happy were He not there? No." She appeared to have no ebbs nor flows of feeling. From the abounding fulness of the heart her mouth spake. She was much in prayer. Her lamp burned with a steady flame, throwing a lustre on everything around her till it died away in heaven's pure day. To God be ascribed all the praise! She was truly a brand plucked from the burning—a trophy of the power of the everlasting Gospel; for she had been a sinner of no common order,—a kind of priestess of the unmeaning and polluting rites of heathenism. Her faith was simple as it was sincere; and, considering her great age when she was aroused to a sense of her danger, I was frequently surprised at the extent of her knowledge and the clearness of her views on divine subjects.

Miss. Mag., Feb., 1846

African Mission of the United Secession Church in Scotland.

The origin of this Mission.

When the converted negroes of Jamaica obtained their freedom, their first thoughts were of their heathen relatives in Africa. The cry became almost universal, "We must send the Gospel to Africa." The missionaries forming the Jamaica Presbytery, consisting of those labouring in that island that are connected with the Scottish Missionary Society, the United Secession Church, and the Free Church, were borne along by those feelings, and resolved to take measures to embody them in action. Their first step was solemnly and in the sight of God to devote themselves to this work, each of them engaging that if the choice fell on him, he would hold himself in readiness to go forth; their second step was to form the congregations

into a missionary association, and to proceed to raise funds; and their third step was to look out for a field of labour on the west coast of Africa. Circumstances led to the selection of Old Calabar, the king and chiefs of which sent a formal invitation. When this was received, and when the sanction of the Secession Synod was obtained for the mission, they proceeded to select fit agents. The Rev. Hope M. Waddell was unanimously chosen by his brethren as the person who, in their estimation, was deemed the best qualified to conduct the first band. He came to this country, and was speedily followed by four persons. These are Mr. Samuel Edgerly, a native of England, but eighteen years resident in Jamaica, a man of very considerable attainments, who was bred as a printer, and who has for years been employed as a catechist; his wife, Mrs. Edgerly, a coloured person, who has had a good deal of experience in teaching; Andrew Crisholm, a brown man, who has been taught the trade of a carpenter; and Edward Miller, who is a pure Negro. These persons have relinquished comfortable situations and favourable worldly advantages in Jamaica, that they may devote themselves to the great work of spreading the Gospel in Africa. They have been adopted, and are now supported, by the Secession Church, as their mission. There is a fifth person accompanying Mr. Waddell, whose name and singular history it is proper to notice. This is a Negro lad, about sixteen years of age, called George Buchanan Waddell. He is a native of Africa; early lost his parents; was sold by his grandfather when about nine or ten years old, for debt; was driven from the interior to the coast, a distance which it took two months to accomplish; and was there put on board a Portuguese slaver. There he met a brother and a sister. The ship was captured by one of our cruisers, and the slaves were taken to the West Indies. The boy was there set free; and as he had none to take care for him, Mr. Waddell generously adopted him; carefully educated him, and then baptized him, giving him his own name. When Mr. Waddell left Jamaica he could not bring him with him, as he intended touching at one of the Southern States of North America, where George would have been in danger of being seized and consigned to slavery; [*] and he desired the brethren to send him by another ship. The vessel into which he was put was wrecked on the reefs of Florida. He escaped, however; was sent by another ship, and reached Liverpool only two weeks before the mission sailed. He is an active, cheerful and intelligent Negro; can read very fluently; and has a good character for honesty and truth. It is to be hoped that one thus wonderfully preserved, and

[* This remark is, we believe, quite erroneous.—ED. M. C.]

so attached to his kind guardian, will prove a comfort to Mr. Waddell, and turn out a useful member of the mission.

The *destination* of this mission is Western Central Africa—the region of Old Calabar—a portion of that vast continent which is inhabited by the pure Negro races. The wide plains of Central Africa, or Negroland, and the banks of its numerous rivers, are studded with towns and villages, and it has a population which may be estimated at sixty or seventy millions of human beings. Its bays and estuaries have, indeed, been often visited; but not by the mission ship. The slaver, with its tall dark masts, has stealthily sought them, that it might get its human cargo. The tidings which have run up these rivers, have not been those of peace and salvation, but of war, rapine, and bondage.

This mission is an attempt to evangelize Africa through means of the converted Negroes of the West Indies. It is an important attempt, as upon its success depends, we may say, the regeneration of Africa. Europeans cannot endure its climate; and who, then, does not wish and pray that this attempt may succeed; that it may be proved that those Negroes that have been reared in the tropical islands of the West Indies may be found able to bear the climate of Central Africa; and that those white men that have been inured to a warm region may be preserved, while they are performing the necessary service of heading the first bands of coloured teachers? We know that "Ethiopia shall stretch out her hands unto God;" and it is thought that in the Christian Negroes the Church has discovered the agency by which this prophecy is to be accomplished.

It is delightful to contemplate the enthusiasm with which the Church has taken up this mission—with which many Christian minds have responded to Mr. Waddell's appeals, and have come forward with subscriptions and donations. The very standard of giving has been elevated. In the course of a few months upwards of £3,000 have been raised, not a little of which has been generously contributed by persons belonging to other denominations; and surely this is an enterprise fitted to make us forget sect and party, and to open, in all its gushing freshness, that benevolence which the Gospel produces in the hearts of true believers. The Lord seems, indeed, to be smiling on this mission. Things have been got for it just as they were required. A small vessel was wanted, to cruise along the coast; and a liberal friend, Mr. Baikie of Kirkwall, gave a new sloop. A larger ship was wanted, to convey the mission and their goods to the coast of Africa; and just in the hour of need, one of Liverpool's princely merchants, Robert Jamieson, Esq., comes generously forward, and grants the free use of a splendid schooner, the *Warree*, as long as we

chose, with a subscription of £100 per annum, to help in keeping her in a sailing condition.

The mission ship, *Warree*, after being detained by adverse weather, sailed from Liverpool on Tuesday the 6th January, at five o'clock morning, with the Rev. Mr. Waddell and his interesting companions, on her voyage to the western coast of Central Africa. She was towed out by a steam vessel for twenty miles. Dr. Crichton and Mr. William Ferguson accompanied them this distance; and when the line was thrown off, the *Warree* went away in noble style; and when they last saw her, she was gallantly ploughing her onward path, and passing all the vessels within sight. May the Lord speed her on her errand of mercy, and guide her in safety to the place of destination!—*Herald of the Churches*, March, 1846.

MISSIONARY SPEECH OF THE REV. DR. JUDSON.

We find the Address inserted below in the New York Recorder. It was delivered at an Anniversary Meeting on behalf of the Baptist Board, which was held in Brooklyn in the month of May last.

Rev. Dr. Cone then arose, having in his hand a manuscript, which he said had been prepared by Dr. Judson, who was unable to speak so as to be heard. This paper, Dr. Cone proceeded to read, Dr. Judson standing by his side. It was as follows:

"Go ye into all the world and preach the Gospel, or rather proclaim the good news to every creature. The word *preach* has in the modern usage acquired a meaning rather too specific for the original. Oral communication may be the first and most obvious, but is certainly not the exclusive meaning of the original word. It is more faithfully represented in English by the word *proclaim*. If a messenger from a king or superior government should be sent to a rebellious province, to proclaim pardon to the inhabitants, he would evidently be fulfilling his commission, whether he communicated the intelligence by addressing the people in his own person, or by inserting notices in the public prints, or by circulating handbills, or by distributing authentic documents from the sovereign, declaring the terms of pardon. The apostle Paul did as really, and certainly as effectually and extensively proclaim the Gospel, when he penned the Epistles to the Hebrews and the Romans, as when he addressed the Jews in their synagogues, or received company in his own hired house at Rome. The earlier communications of a missionary, sent to impart the gospel to an unenlightened people, will probably be of an oral kind; but he will have very imperfectly fulfilled his commission, if he leave them without the written Word. The mischievous con-

sequences also of such neglect are abundantly manifest in the missions conducted by the Man of Sin. Protestant missions have patronized the translation and distribution of the Scriptures; but of late years, there has appeared a tendency to promote the oral communication of the Gospel, not indeed to an undue pre-eminence, but in such a manner as to throw a shade over the written communication, by means of Tracts and Scriptures. In examining the annals of modern missions, it is difficult to ascertain which mode of communicating the Gospel among a reading nation, has received the greatest share of Divine blessing, and been instrumental of bringing most souls to the knowledge of the truth. And however the preaching of the Gospel, in its common acceptation, and the distribution of Tracts may secure earlier efforts and be regarded as more popular, all missionary operations, to be permanently successful, must be based on the written Word. Where that Word is most regarded and honoured, there will be the most pure and permanent success.

"The Word of God is the golden lamp hung out of heaven, to enlighten the nations that sit in darkness, and to show them the path that leads from the confines of hell to the gates of Paradise. The Bible, in the original tongues, comprises *all* the revelation now extant, which God has given to this world. It is, in all its contents, and parts, and appendages, just *the book*, the one book, which Infinite Wisdom saw best adapted to answer the end of a written revelation. It may not be reducible to the rules of human philosophy or logic, for it transcends them all. It is just as clear and obscure, just as copious and scanty, has just as many beauties and blemishes, is replete with just as many difficulties and apparent contradictions, as Infinite Wisdom saw necessary, in order to make it, like all the works of God, perfect and unique. This one perfect book is the sacred deposit in the hands of the Church. It has been deposited with the injunction, "Freely ye have received, freely give." Wo be to that man who withholds the treasure from his neighbour. Wo be to him who attempts to obscure the light of the lamp of heaven. It is the peculiar glory of the last half century, that the Christian world has awakened to the duty and importance of giving the sacred Word "to all lands." Praised be God for Bible and Missionary Societies, the peculiar institutions of modern times. May their efforts be continued and enlarged an hundred fold, until their work is consummated—until the Bible is translated and published in every language under heaven, and a copy of the Sacred Volume deposited in every palace, and house, and hut inhabited by man.

"In this momentous era, can any believer in the Christian religion hope to lie down in the grave and pass quietly to Paradise, without hav-

ing made some effort to diffuse the light of the Bible throughout the world. Before he cherishes such a hope and makes up his mind for such repose, let him consider how many millions there are who have never seen so much as one leaf of the Sacred Volume, never tasted so much as one drop of the water of that well from which he is drawing and drinking every day. Let him consider how much money must be expended, how many toilsome efforts made, and how many lives sacrificed, before the book can be translated, printed, published and distributed;—before the well can be unsealed, and the water of life drawn and presented to all mankind. And then let him inquire of his conscience what he has done towards the accomplishing this great work, during the years that have passed since he ventured to hope in the Saviour. He will then be unable to refrain from lifting up his cry, God of mercy, have mercy on me, and help me from this moment to spring forward to the work, with such alacrity and resolution and self-devotement as will secure the approving smile of the Saviour, and afford my own soul satisfaction on the great day."

NOTICES OF RELIGIOUS SOCIETIES,

From the Reports presented at their Annual Meetings in 1846.

AMERICAN BIBLE SOCIETY: MAY 14.]

Receipts.—These from all sources have been \$197,367 48, being an increase of \$30,715 48 over those of the previous year. The fiscal year too closed on the last day of March, instead of the last of April, as heretofore, making the year in fact but eleven months. Had the receipts of April been included, they would have exceeded \$200,000.

Books Printed.—In all, 483,000, being an increase of 69,750 copies over those of the previous twelve months.

Books Issued.—In all, 483,873 copies, an increase of 59,871 over those of the twenty-ninth year.

Bible for the Blind.—The whole Bible is now stereotyped, as before stated. A new edition has been printed the past year, and others can be printed as called for and as means are furnished.

New Book.—A new 18mo. Bible has been published after an Oxford copy. Though of small size, it has a large minion letter which is easily read.

A new Portuguese Protestant Testament is in course of publication, and will soon be issued: The entire Bible will probably soon follow.

[BAPTIST] AMERICAN AND FOREIGN BIBLE SOCIETY: MAY 14.

Receipts, \$36,971; *Expenses*, \$28,525.

Issues: Bibles, 10,413; Testaments, 25,314.

Volumes published: during the year, 24,438; from the commencement, for Home distribution, 167,119.

Foreign Appropriations, \$12,250—to various Baptist Institutions.

AMERICAN TRACT SOCIETY: MAY 13.

In the *Publishing Department* 73 new publications have been stereotyped, in seven languages, making the whole number now on the Society's list 1207, of which 198 are volumes. There have been *printed*, during the year, 364,100 volumes; 4,922,000 publications; 116,173,000 pages,—and *circulated*, 366,006 volumes; 5,158,893 publications; 123,643,593 pp. Total circulation since the formation of the Society, 2,859,649 volumes, 84,122,133 publications, 1,667,696,401 pages.

The *Receipts* for the year have been \$153,916, of which \$82,784 are the proceeds of sales. The donations (\$71,132) show an increase of \$8825 over the previous year. Those received for colportage exceeded \$24,000; for foreign distribution, \$4300. The *Expenditures* have just equalled the receipts, \$153,916. Of this amount, \$90,603 were paid for paper, printing, binding, copyright, engraving and revising; \$15,000 remitted to foreign and pagan lands, and \$31,000 expended for colportage, in addition to grants of books by colporteurs to the amount of \$12,000.

Colporteurs.—The whole number who have laboured for the whole or a part of the year have been thus distributed among the States: In Rhode Island 1, Connecticut 1, New-York 27, New Jersey 6, Pennsylvania 32, Virginia 7, Maryland 4, North Carolina 2, South Carolina 3, Georgia 7, Florida 2, Alabama 10, Mississippi 6, Louisiana 5, Texas 1, Arkansas 1, Tennessee 9, Kentucky 4, Ohio 18, Michigan 4, Indiana 6, Illinois 8, Missouri 8, Iowa 1, Wisconsin 2, in all 175. Of this number 135 are still in commission.

AMERICAN BAPTIST PUBLICATION SOCIETY: MAY 18.

Receipts, \$22,727.

Volumes circulated, 50,000.

Tracts printed, 19,000 copies.

The complete Works of Andrew Fuller, in three octavo volumes, including 2420 pages, and numerous other works, have been printed. The Colporteur department is rapidly gaining favour. The Society "furnishes, as a compensa-

tion to Colporteurs, \$100 salary, with 25 per cent. on the avails of books sold. It procures the services of *ministers* as Colporteurs, who as they go can preach, and whose labours thus extend through all the week. And in the present state of the western and south-western churches, this is a consideration of great weight. A very large proportion of these churches have preaching one Saturday and one Sunday in a month. On the first of these days books can be sold at the close of the service—on the second the Colporteur is not idle, for he preaches."

AMERICAN HOME MISSIONARY SOCIETY: MAY 13.

Resources of the year, \$128,928: *Liabilities* of the year, \$139,058: *Payments* of the year, \$126,893. The *Receipts* of the year are \$3173 greater than those of last year.

The Society has had in its service the past year, 971 ministers of the Gospel, in 26 different States and Territories; 633 preaching in single congregations, and 288 in larger fields. The number of congregations supplied, in whole or in part, is 1453; and the aggregate of ministerial labour, 760 years. The number of missionaries is greater by 28 than in the preceding year; 24 more years of labour have been performed; and 208 more congregations and districts blessed with the ministry of the word. This enlargement has been chiefly in the western states.

There have been added to the churches, on profession of faith, 2272; by letter, 3039—in all 5311. While the aggregate exceeds, by 282, the number added last year, the number added on *profession* is not only less than last year, but less than any year for the last sixteen years—a melancholy evidence, that from the missionary churches, as well as the more favoured ones, the special influences of the Spirit have been generally withholden. There are many cheering evidences of external prosperity and general improvement.

AMERICAN BAPTIST HOME MISSIONARY SOCIETY: MAY 13.

Receipts, \$40,588.

Summary of labours and results: Missionaries and agents, 347; stations supplied, 1102; years of labour performed, 205; persons baptized, 1691; churches heretofore aided enabled to support the Gospel independently of missionary funds, 14.

METHODIST EPISCOPAL MISSIONARY SOCIETY: MAY 18.

The foreign missions of this Society we are accustomed to notice in the January number of our work. In

the department of home missions, we have the following statistics:

Among the Germans, 50 stations and circuits, 56 missionaries, 13 local preachers, 18 exhorters, 3334 church members, and 1844 children in Sabbath schools. Among the population speaking English, 134 missions, 139 missionaries, and 12,911 church members.

These returns do not include, we presume, the statistics of domestic missions in the Southern states.

AMERICAN SEAMAN'S FRIEND SOCIETY :
MAY 13.

Receipts, \$28,930; *Expenditures*, \$28,290.

"In the foreign field, the Society has chaplains at Honolulu and Lahaina in the Sandwich Islands; at Havre, Stockholm and Gottenburg; and an appointment has just been made for Canton.

"In the summary of results, the report enumerates the generally improved appearance and respectfulness of sailors; the progress of temperance; the fifty temperance boarding-houses along our seaboard; the efforts in behalf of seamen; the observance of the Sabbath, and Bethel institutions; but the crowning result is the *conversion* of many sailors."

FOREIGN EVANGELICAL SOCIETY: MAY 12.

Receipts, \$20,145; *Expenditures*, \$19,959.

The "chief field of labour is France, but during the year, \$365 have been expended for printing in the Spanish language, and \$1600 have been sent to Canada. Forty copies of D'Aubigne's History of the Reformation, in the French language, have been sent to New Orleans, and many copies of this work, in the Italian language, have been distributed in Italy. The Rev. Mr. Trumbull, recently of the Theological Seminary at Princeton, has been stationed at Valparaiso, where, as in other parts of South America, there is a prospect of much good being done. In Belgium and Spain there is great encouragement to labour, and if we might speak of Italy, astonishing results might be shown of efforts for the progress of truth even in that country. In some of the Departments of France, some of the scenes of the sixteenth century are renewed."

AMERICAN EDUCATION SOCIETY: MAY 14.

Operations of the past year.—The number of applicants received is 93, which is nearly double the number received the previous year. The whole number assisted during the year is 375; which is thirty more than were assisted the year before. The number who have entered the ministry this year is 66.

Financial operations.—Balance on hand, at the beginning of the year, reserved for current use, \$4145 58. Receipts during the year, \$39,348 09—making the resources of the year, \$43,493 67. Disbursements, \$34,824 80. This includes \$7909 61 paid to liquidate the balance of the Society's debt, principal and interest. Balance now in the treasury, \$8668 87, and no debt.

AMERICAN SUNDAY SCHOOL UNION: MAY 17.

Receipts, \$115,414.

Expenditures, \$115,353; value of books sold and distributed gratuitously, \$101,969.

New Works—forty-three new books, containing 4098 new pages—cards, periodicals, &c. not included.

Missionaries and Agents.—Fifteen Sunday school missionaries have been employed, at an expense of \$1,659, and seven collecting agents at an expense of \$6,666.

Ten Dollar Library.—One hundred volumes of the Society's books have been selected and arranged as a Library, and are sold at the low price of Ten Dollars. This Library has been received with much favour, and many sets have been purchased by churches and individuals for gratuitous circulation.

AMERICAN SOCIETY FOR MELIORATING THE
CONDITION OF THE JEWS: MAY 13.

Receipts, \$8,301.

A Mission House and Chapel have been opened in New-York. Several missionaries and travelling or collecting agents are employed by the Society.

AMERICAN BAPTIST SOCIETY FOR EVANGELIZING THE JEWS: MAY, 15.

Receipts, \$2,180; *Expenditures*, \$2,093.

Mission House: New-York, July, 1846.

SERMONS AND MEETING ON BEHALF OF THE BOARD.

On Sabbath evening, May 10th, the Rev. Nicholas Murray, D.D., at the request of the Executive Committee, preached a Sermon on behalf of the Board in the First Presbyterian Church in this city, from Isaiah lxi. 1; and on Sabbath evening, May 24th, the Rev. Wm. W. Phillips, D.D., by the appointment of the Board, preached the Annual Sermon in the Tenth Presbyterian Church, Philadelphia—the audience on both occasions being very large.

A Missionary Meeting was held in Philadelphia, in the Tenth Presbyterian Church, in the evening of the 27th of May. Prayers were offered by the Rev. Drs. Miller, Hodge, and Talmadge, and Addresses were made by the Rev. D. McKinley, the Rev. Dr. Young, and Walter Lowrie, Esq.

RESOLUTIONS OF THE GENERAL ASSEMBLY.

The Annual Report of the Board was considered in the General Assembly, on Monday the 25th of May, and Addresses were made by the Rev. Drs. Scott, McFarland, and others. The Report was referred to a Committee, of which the Rev. Dr. Fairchild was Chairman. On the recommendation of that Committee the Assembly adopted the following Resolutions:

I. *Resolved*, That the Report of the Board of Foreign Missions be approved, and referred to the Executive Committee for publication.

II. That this Assembly consider the work of diffusing a missionary spirit among our churches at home, and the consequent spread of the Church in foreign lands, as of great importance in itself, and its diligent prosecution a great advantage to any church, and an evidence of God's Spirit among them.

III. That while we rejoice over the indications of an increased missionary spirit in some of our churches, we feel called upon also to grieve that so many do nothing in aid of this cause, and cordially invite such of our brethren as aid the heathen through other

channels, to unite with us in the great enterprise of spreading the Redeemer's kingdom, both as a means of reaching the heathen, no less directly than by their present mode of operation, and also as a means of increasing the spirit of missions in the Church.

IV. That as a means of awakening a proper spirit in our churches, we recommend to every Session to consult prayerfully over this matter, especially in reference to the circulation of the Missionary Chronicle and Foreign Missionary; and to all our church members to observe diligently the Concert of Prayer; and to the Executive Committee, to hold missionary conventions in central points of influence, especially where the spirit of the churches is defective or declining.

V. That in view of the different fields now occupied, by which the Church is brought into direct contact with three-fourths of the heathen world, with large masses of Mohammedans in India, with Popery in Europe, and with the seed of Abraham, the time has fully come when the whole Church should unite as one man in earnest prayer for the divine blessing, and in furnishing the means necessary to carry forward this work.

VI. That this Assembly, entertaining no doubt of the ability of our churches to sustain this enterprise, recommend that the Board increase as rapidly as possible the force at each station, and follow, as far as practicable, the indications of Providence in opening new fields, ever remembering that the greatest ultimate success at each station will be secured by the most thorough and patient instruction of those reached by its instrumentality.

VII. That as the blessings of the Gospel are yet in store for the house of Israel, it is the duty of the Church to preach Christ Jesus and Him crucified to the Jews, in this and foreign countries, as well as to the Gentiles; and the General Assembly believe that the time has come for them to engage in this great work; and they would again express their full conviction of the ability of the Church to sustain a mission to the seed of Abraham, without impeding enlarged and increased efforts for the perishing heathen.

VIII. That this Assembly would express to all their missionaries their affectionate sympathy and encouragement; and whilst we exhort and charge all our brethren in the foreign field to be diligent and faithful in their great work, our daily prayer is that the Saviour may be present with them, and that the blessing of the Holy Spirit may rest upon their labours.

IX. That as Texas has now become one of the States of the Union, the care of the missions in that State be transferred to the (Domestic) Board of Missions.

RECENT INTELLIGENCE.

FRANCE.—We have been favoured with a proof impression of the Report of the Evangelical Society of France, through the kind attention of M. de Pressensé; and we are thankful to learn that the labours of the Society during the last year have been attended with so much encouragement. Both from the old stations supported by its funds, and from those occupied during the last year, interesting accounts are given to show the rapid progress of the Lord's work. Some of these accounts we shall insert hereafter. In the normal schools for the education of male and female teachers, forty-six pupils are receiving instruction. These institutions are considered highly useful in the work of evangelization in France. The Protestants of that country appear to appreciate the importance of connecting schools with their churches, as a means of the religious training of the people. The receipts of the Society were 231,077 francs; the expenditures, 239,270 francs. Including the balance against the treasury from the preceding year, the debt of the Society is 18,977 francs, or nearly \$3,800.

CHINA.—Letters have been received from Amoy dated to the 7th of February, and from Macao to the 4th of March, but they do not furnish any news of special interest.

INDIA: LODIANA MISSION.—From a letter of the Rev. J. Newton, dated at Sabathu, February 25th, we take the following paragraph:

"We were glad to learn from your last letter that there was a prospect of a reinforcement to the India missions this year. You will see that our mission took some action on this subject at the last annual meeting, and earnestly requested that additional missionaries might speedily be sent to fill up the vacancies in our bounds. But now the demand is double or three-fold what it was at the time of our meeting. Our mission, you know, was established with special reference to the Punjab, and accordingly, the first station [Lodiana] was selected as near the

borders of that country as possible; and for the last ten years we have been *waiting* for the Providence of God to make a way for us into that country, where our principal work lies. This is now apparently on the point of being done. You have heard of the Sikh invasion of the British territory, and of the result of those hostilities. The British have entered the Punjab, and the territory lying between the Sutlej and the Bias, both in the hills and the plains, has been annexed to their empire. So it is certain that at least a part of the Punjab will now be accessible; and in this territory there are several large cities,—more in fact than we can occupy soon with all the assistance you can send us."

We regret to learn from Mr. Newton's letter that the Rev. Mr. and Mrs. Campbell had been called to part with a child by death, and that Mr. and Mrs. Rudolph had also lost their only child.

INDIA: ALLAHABAD MISSION.—We take the following paragraph from a letter of the Rev. J. Owen, dated at Allahabad on the 26th of February:

"The internal improvements that the government is introducing, must, under Providence, facilitate the progress of the Gospel. Rail-road projects are now commencing. The spirit of speculation is at present too high to allow us to look for anything very definite, but there can be no doubt that there will be rail-roads in this country before long. The Court of Directors in London have manifested their interest in the matter, by selecting and sending out an engineer of experience to survey the different routes from Calcutta to the North West, with reference to a Great Northern Trunk Railway. . . . Some of the Hindus, as appeared lately from a native newspaper, are not pleased with the prospect of rail-roads; fearing that many who go on a pilgrimage will avail themselves of the convenience of the rail-road, and thus destroy their merit."

Mr. Owen gives some particulars of a projected rail-road, which may even-

tually reach Delhi, and perhaps Lahor, and adds :

"Then a Magnetic Telegraph would likely be established, to give instantaneous intelligence from the extreme north-west to the Governor General and his Council in Calcutta. Thus the empire would be consolidated, and [what is infinitely more important] preparation would be made for sending light and truth all abroad throughout the country."

It is worthy of notice that the gentleman, on whose agency the proposed work chiefly depends, is a pious man, "and takes a deep interest in his work, from the belief that it is to be instrumental in diffusing the Gospel and promoting the conversion of the country—that by means of rail-ways 'many shall run to and fro, and knowledge shall be increased.'"

DONATIONS TO THE BOARD OF FOREIGN MISSIONS

IN MAY, 1846.

SYNOD OF ALBANY. <i>Pby. of Troy.</i>		
Stillwater ch. ann. coll. 79 50, mo. con. 26 96; Caldwell ch 15	121 46	
SYNOD OF BUFFALO. <i>Pby. of Steuben.</i>		
Vienna ch	39 55	
<i>Pby. of Wyoming.</i>		
Wyoming ch. Deacon William Ticknor, don.	1 00	
<i>Pby. of Ogdensburg.</i>		
Oswegatchie 1st ch 72 20; Oswegatchie 2d ch 17 10; Morristown ch 19 16; Hammond ch 10 50; Ogdensburg, N. Y. Mrs Sykes, don. 2 50	121 46	
SYNOD OF NEW YORK. <i>Pby. of North River.</i>		
Newburg 1st ch. mo. con. 10 36; Miss Adams, don. 2; Mrs Leavenworth, to ed. <i>Aida Leavenworth</i> in India 20; Matteawan ch. mo. con. 26 50	53 86	
<i>Pby. of Bedford.</i>		
Red Mills ch. S. Myrick, don. 10; Rye ch. Ebenezer Clarke, don. 50; South Salem ch. mo. con. colls. 74; Bedford ch. ann. coll. 102 50, mo. con. 8 23, Sab. sch. box 2 21, Mrs Anna How's little daughter, given on her death- bed, 1	247 94	
<i>Pby. of Long Island.</i>		
Southampton ch	82 00	
<i>Pby. of New-York.</i>		
Brooklyn 1st ch. mo. con. 18 90; Mrs H C Lamar, to con. Rev M. W. JACOBUS l. d. 100; N. Y. Forty-second street ch. mo. con. 6 51; Wall- about ch. mo. con. 4 43; Duane-street ch. mo. con. 16 92; Brick ch. mo. con. 5 85; Madison Avenue ch. mo. con. 5; N. Y. 1st ch. mo. con. 88; Chelsea ch. mo. con. 13; sab. sch. weekly colls. 7	265 61	
<i>2d Pby. of New-York.</i>		
Canal-street ch 20 25, mo. con. in April 7 05	27 30	
SYNOD OF NEW JERSEY. <i>Pby. of Elizabethtown.</i>		
Westfield 1st ch 32 03; Mount Freedom ch. 5; Baskinridge ch 32	69 03	
<i>Pby. of New Brunswick.</i>		
Princeton ch. young ladies' sew. soc for Mrs Scott's school, Myupoorie 85; Upper Freehold 2d ch, for year ending May 1, 1846, 10; Kings- ton ch. 39 36	134 36	
<i>Pby. of West Jersey.</i>		
Greenwich ch 15; Deerfield ch 10	25 00	
<i>Pby. of Newton.</i>		
Harmony ch. children and youth, to ed. <i>Robert Love</i> , and bal. to con. JACOB CLINE and PETER WINTER l. ms.	25	
<i>Pby. of Susquehannah.</i>		
Wysox ch	3 00	
<i>Pby. of Luzerne.</i>		
Beaver Meadow ch 5 25; Lackawana ch 5; Summit Hill ch. sab. sch. for sup. <i>Edward Barnes</i> at Futtelgurh 25	35 25	
<i>Pby. of Raritan.</i>		
Clinton ch 8 25; sab. sch. for sup. of Mr Loomis' school in China 5 75; Lambertsville ch 40; Pleasant Grove ch 16 42; Lower German Valley ch 2 58	73 00	
SYNOD OF PHILA. <i>Pby. of Phila.</i>		
Phila. 10th ch. Robert Earp, don.	25 00	
<i>2d Pby. of Philadelphia.</i>		
Abingdon ch. for the Jews	5 00	
<i>Pby. of Donegal.</i>		
Churchville ch. Md. 50; Columbiach. 40; Middle Octorara ch 10; Lancaster ch 50	150 00	
<i>Pby. of Newcastle.</i>		
Forks of Brandywine ch. fem. for. miss. soc. 18 25; Brandywine Lyceum and Rockland ch 30; White Clay Creek ch 25	73 25	
<i>Pby. of Baltimore.</i>		
Aisquith-street ch. Baltimore 19 80; Baltimore 1st ch. mo. con. colls. 230 19, ann. coll. 516 21; mite soc. to ed. <i>James Armstrong, J. Starkie Imbrie, J. C. Backus, and Elizabeth Conkling</i> , at Futtelgurh, 100; Bladensburg ch 5 90	872 10	
<i>Pby. of Carlisle.</i>		
Bedford ch. mo. con. of which 2 from James Rea to con. JAMES REA, sen. elder, l. m. 30; sab. sch. in part, to con. JOHN MOWER l. m. 10; Chambersburg ch. for sup. of M. S. Culbertson 145; juv. miss. soc. for sup. of two heathen children, one at Futtelgurh and one at Ningpo 50	235 00	
<i>Pby. of Huntingdon.</i>		
Upper Tuscarora ch. Miss Mary Graham, Waterloo, don. 1; Pine Grove Mills sew. soc. 20	21 00	

<i>Pby. of Northumberland.</i>	
Pine Creek ch. and vicinity, for year ending May 1, 1846, 74 87; New Berlin, Millburg and Hartleton chs 29; Bethel ch 10 50; Washington ch 54 80	169 17
SYNOD OF PITTSBURG. <i>Pby. of Blairsville.</i>	
Ligonier ch	10 00
<i>Pby. of Redstone.</i>	
Mount Pleasant ch 4 25; Tent ch 11 50; Rehoboth ch 37; Laurel Hill ch 13	65 75
<i>Pby. of Ohio.</i>	
Highlands ch 9 75; Pittsburg 1st ch. mo. con. 37 50; Montours ch 8; Bethel ch 14	69 25
<i>Pby. of Beaver.</i>	
Newcastle ch 8; Clarksville ch 16 35; Pulaski ch 6; Unity ch 16 67	47 02
SYNOD OF WHEELING. <i>Pby. of Washington.</i>	
Frankfort ch 6 95; Mount Prospect ch 6 62	13 57
<i>Pby. of Steubenville.</i>	
Hagerstown ch 10 50; Steubenville 1st ch 125	135 50
<i>Pby. of St. Clairsville.</i>	
Freeport ch 1; Sharon ch 1; Newcastle ch 5; Fairview ch 3	10 00
<i>Pby. of New Lisbon.</i>	
Hubbard ch 11; Brookfield ch 9; New Lisbon ch 41 72, sab. sch. 12 40; Newton ch 17 62; Clarkson ch 3; Bethel ch 7 50; Coatsville ch 2 14; Poland ch 19 08; Liberty ch 1 50; fem. miss. soc. 17 75; Lordstown ch 1 33; Champion ch 66 cts	144 70
SYNOD OF OHIO. <i>Pby. of Columbus.</i>	
Columbus ch. of which 14 91 for China mission, 43 47; ladies' sew. soc. 125; sab. sch. miss. soc. to ed. two children in China 50; Welch ch (Columbus) 23 90; Truro and Hamilton chs. Rebecca McCombs, don. 5; Hamilton ch 8 75; Truro ch fem. miss. soc. 14 50; Circleville ch 30 25; Blendon ch 4 48; Millfin ch ch 9 57; Worthington ch 4 50; Lithopolis ch 5	324 42
<i>Pby. of Marion.</i>	
Kingston ch 1; Canaan ch 4 88; Liberty ch 2 06; Iberia ch 2 50; Bucyrus ch 8; York ch 1; Marion ch 21; Milford ch 6 20	46 64
<i>Pby. of Zanesville.</i>	
Cambridge ch 30; Newark ch 6 75, sab. sch. 8; Rushville ch 3; Norwich ch 3 93; Madison ch 5, Matthew Scott 5, Martha Scott 8; Senecaville ch 6	75 68
<i>Pby. of Richland.</i>	
Clear Creek ch 3 25; Mansfield ch 7 33; Frederick ch 19	29 63
<i>Pby. of Wooster.</i>	
Jackson ch 5 81; Wayne ch 4; Wooster ch 23 20; sab. sch. 3 80; Sugar Creek ch 9, Guilford ch 12 50; Marshallsville ch 1 75; Green ch 50 cts; Springfield ch 5; Mount Hope ch 1 25; Northfield ch 12; Fulton ch 7	85 81
<i>Pby. of Coshocton.</i>	
West Carlisle ch	11 06
<i>Pby. of Hocking.</i>	
McConnellsville ch	15 00
SYNOD OF CINCINNATI. <i>Pby. of Chillicothe.</i>	
Bloomingsburg ch 1; Chillicothe 1st ch. ann. coll. 54 45; sab. sch. don. 5 10	60 55
<i>Pby. of Miami.</i>	
Franklin ch 19 18; Greenville ch 4 35; Union ch 2 50	26 03
<i>Pby. of Oxford.</i>	
Harmony ch 9 25; Rising Sun ch. Ralph Turner. Grant's Creek, don. 20; Mount Carmel ch 3 75,	33 00
<i>Pby. of Sidney.</i>	
Fiqua ch 20; Urbana ch. Mrs Sarah Smith, don. 30	50 00
SYNOD OF INDIANA. <i>Pby. of Salem.</i>	
Livonia ch. mo. con. 4 62; Paoli ch. mo. con. 8; Bloomington ch 4; Corydon ch 7 10; Orleans ch 4;	27 72
<i>Pby. of Vincennes.</i>	
Washington ch 5 72; Princeton ch 13; Clairburn ch. Mrs Watson, decd. 2 50; Hopewell ch 3 45; Terre Haute 1st ch. of which 20 from Mrs Bourne, 26, mo. con. 2 20; Terre Haute 2d ch 3 50	56 37
<i>Pby. of Madison.</i>	
New Washington ch 10; Poplar Ridge ch 1 75; Madison ch 43 69	55 44
<i>Pby. of Crawfordsville.</i>	
Pntnamville ch. H. J. Wakefield, don. for China mission 5; Rockville ch. Rev S. McNutt and family 6; Waveland ch 14 30; Crawfordsville ch 3 37; Union ch 5 16	33 83
<i>Pby. of Indianapolis.</i>	
Indianapolis ch 31 12; sew. circle, of which 30 to con. Mrs CATH. ROBINSON 1. in. 50; Sand Creek ch. of which 7 36 for sup. of J. C. Rankin 12 11; Shelbyville ch 6 00; Greensburg ch 30 16; Concord ch 4 65	134 04
SYNOD OF N. INDIANA. <i>Pby. of Logansport.</i>	
Delphi ch. union sew. soc. 34; Logansport ch 3	37 00
<i>Pby. of Lake.</i>	
South Bend ch. for sup. of Rev H. A. Brown	33 00
<i>Pby. of Michigan.</i>	
Lyon 1st ch	4 00
SYNOD OF ILLINOIS. <i>Pby. of Kaskaskia.</i>	
Hillsboro' ch 13; Gilead ch 10; Mount Vernon ch 5; Chester ch 4 75; Vandalia ch. miss. soc. 5	37 75
<i>*Pby. of Sangamon.</i>	
Springfield ch 53 38; Union ch. of which 20 from Dr A Russell and family, 24 06; Jacksonville ch 54 82; West Union 1; Union concert in Rev C. Eddy's ch 8 32; Irish Grove ch 13 12; North Sangamon ch 16	172 70
<i>Pby. of Schuyler.</i>	
Sterling ch	2 00
<i>Pby. of Iowa.</i>	
Burlington City ch, D. McIntyre, don. for Rev James Eden's ch. Africa 10; Round Prairie ch 16	26 00
<i>*Pby. of Palestine.</i>	
Pisgah ch 26; Paris ch 46 01. Mr Hamilton 2, a lady 25 cts; Charleston ch 10 51; Pleasant Prairie ch 5	89 77
<i>Pby. of Peoria.</i>	
Rochester ch 8; Princeville ch 5	13 00
SYNOD OF MISSOURI. <i>Pby. of Potosi.</i>	
White Water ch	7 75
SYNOD OF KENTUCKY. <i>Pby. of Louisville.</i>	
Louisville 1st ch. mo. con. 10 05; fem. ed. soc. to ed. Wm. Breckenridge in India 11; Shiloh and Olivet chs. Rev. D. T. Stewart's children, don. 4	25 05
<i>Pby. of Transylvania.</i>	
Perryville ch 10; Munfordville ch. mo. colls. 5	15 00
<i>Pby. of W. Lexington.</i>	
Bethel ch, J M C Irwin, don. for Lodiana Mission, 9; Cherry Springs ch, 20	29 00
<i>Pby. of Ebenezer.</i>	
Augusta, Ky. Mrs Ann Bonde, don.	5 00
SYNOD OF VIRGINIA. <i>Pby. of Greenbrier.</i>	
Treasurer of Pby. 7; Western ch. 4; Point Pleasant ch, 7; Kanawha Salines ch, 20; Union ch, 5	43 00

<i>Pby. of Lexington.</i>		ch. mo. cons. 35 10; Ebenezer ch, mo. cons. 20 00,	119 02
Hebron ch, 33; Goshen ch, 2 17; Central Union ch, 3; Pisgah ch, 1; Augusta ch, 21 50; Cook's Cr. and Harrisonburg chs. 9; Bethel ch Mrs Margaret Gilkison and children, 1 25	70 92	<i>Pby. of E. Alabama.</i>	
<i>Pby. of W. Hanover.</i>		Montgomery ch, 41; Mrs Henry, don. 3; Good Hope ch, 48 50; Eufalia ch, 16; Wetumpka ch, of which 4 50 for African Mission, 59 50; Talladega ch, 5; Prattville village, Autauga Co. of which 5 for African Mission, 29; Wetumpka, Ala. an inmate of the Penitentiary, 1	203 00
Old Concord ch, 15; New Concord ch, 4; Village ch, 37 18; Blue Stone ch, 5; Diamond Hill ch, 2 37; Bethesda ch, 13 50; Bethany ch, 17 50	94 55	<i>SYNOD OF MISSISSIPPI. Pby. of Mississippi.</i>	
<i>Pby. of Montgomery.</i>		Jackson ch, 10 52; Pine Ridge ch, 29	39 52
Mountain Union ch, 5 88; Buchanan ch, 5;	10 88	<i>Pby. of Chickasaw.</i>	
<i>SYNOD OF NORTH CAROLINA. Pby. of Concord.</i>		Churches not named, per Rev D Baker, 79; Troy ch. Saml. Hind, don. 10	89 00
Joppa ch, 10; Unity ch, (Rowan) 8; Ebenezer ch, 14 05; Thyatira ch, 9 40; Providence ch, 8; Mallard Creek ch, 10; Mrs Wm Steel, 2; Davidson College ch, 17; Hopewell ch, 3; Long Creek ch, 13; Back Creek ch, 5 21; Tabor ch, 8; Sugar Creek ch, 7 45; Poplar Tent ch, 20 10; Bethpage ch, 6 80; Third Creek ch, 23 60; Fourth Creek ch, 11; Siloam ch, 3; Drusilla ch, 2; Unity ch, (Lincoln) 31 25; Rocky River ch, 55 70; Poplar Tent ch. fem. benev. soc. 17; Ramah ch, 75 cts.	256 31	<i>SYNOD OF REFORMED PRESBYTERIAN CHURCH.</i>	
<i>SYNOD OF W. TENNESSEE. Pby. of Holston.</i>		On account of salaries of Revs. J Caldwell and J R Campbell	300 60
Pleasant Forest ch, Rev A Mathes, 75 cts.; Mrs A Craig, 50 cts.	1 25	<i>COLLEGES AND SEMINARIES.</i>	
<i>Pby. of Nashville.</i>		Princeton theo. scm. Miss. Bible and Tract Soc. 14 04; New Albany soc. of inq. theol. sem. 2 65;	16 09
Nashville 1st ch	105 00	<i>LEGACIES.</i>	
<i>SYNOD OF S. CAROLINA. Pby. of Bethel.</i>		Pittsburg, Pa. bequest of Dr Gladden, dec. 50; St. Charles mo. legacy of Thos. Lindsay, Sr. dec. 409 40; Orleans, Ind. part legacy of Sophia E Maguer, dec. 6	465 40
Ebenezer ch, P. E. B. 10; Bethel ch benev. asso. 15;	25 00	<i>MISCELLANEOUS.</i>	
<i>Pby. of Harmony.</i>		Proceeds of jewelry sold, 10 75; Schenectady N Y, "a subscriber to the Presbyterian," 7 50; Amity ch, N Y, individuals for sup. of Rev. Jas. Wilson, 17; colls. at Galveston, Texas, 80 05; from miscellaneous for American Indians, 15; Phila. Pa. Jno P Hall, don. 10; N Y, "Ladies," for sup. of thirty Omaha and Otee children in boarding school at Iowa, 900; Hillsboro ch. Ind. 12; Shelby Co. Ky. "a friend to missions," 4;	1056 30
Mt. Zion ch, 51; Concord ch, Sumpter distr. 20	71 00	Less.	8526 80
<i>Pby. of Charleston.</i>		Kittanning ch. Blairsville Pby. con. paid twice, 16; from cons. of Synod of S Carolina, 71 75	78 75
Beech Island ch. 16; Charleston 2d ch. mo. con. 41 50; juv. mis. soc. 40 90	98 40	Total,	8439 05
<i>SYNOD OF GA. Pby. of Hopewell.</i>		<i>DONATIONS IN CLOTHING, &C.</i>	
Augusta 1st ch. ann. coll. 110; six mos. mo. con. colls. 51 84; Jas. M Dowell, 5	166 84	Sand Cr. Ia. lad. benev. soc. two boxes clothing for American Indians, valued at	46 00
<i>Pby. of Flint River.</i>		Greensburg. Ind. Miss Gageby, a Testament for child of Rev J Wilson, Agra, North India.	
Columbus ch. mo. con. colls. 67 35; lad. miss. soc. 7 65;	75 00	Bloomburg, Pa. fem. miss. soc. 1 box clothing valued at	48 00
<i>SYNOD OF ALABAMA. Pby. of S. Alabama.</i>			
Mobile 2d ch. 20; Valley Creek ch. of which 23 00 con. by colored people for African Mission, 147 30; Pisgah ch, of which 3 00 from colored people for African Mission, 84	251 30		
<i>Pby. of Tuscaloosa.</i>			
Mesopotamia ch, 52 92; Concord ch, 11; Bethel			

FORM OF A DEVISE OR BEQUEST TO THE GENERAL ASSEMBLY'S BOARD OF MISSIONS.

To the Trustees of the Board of Missions of the General Assembly of the Presbyterian Church of the United States of America, and to their successors and assigns, I give and bequeath the sum of _____ or I devise a certain messuage, and tract of land, &c., to be held by the said Trustees, and the successors forever, to and for the uses, and under the direction of the said Board of Missions of the said General Assembly, according to the provisions of their charter.

THE
DOMESTIC MISSIONARY CHRONICLE.

VOL. XIV.

JULY, 1846.

No. 7.

Board of Domestic Missions.

ABSTRACT

Of the Annual Report of the Board of
Missions for 1846.

The year now closed has been marked with peculiar favour to the cause of Domestic Missions in the Presbyterian Church. The whole number of missionaries in commission, during the year, has been *three hundred and eighty-three*, of these *two hundred and seventeen* were in commission when the year commenced, and *one hundred and sixty-six* have been new appointments during the year. This is in advance of any former year. The whole number of congregations and missionary stations supplied, exceeds *eleven hundred*. This is largely in advance of any former year. The field of labour has been extended, and a number of new and important missionary stations have been occupied. Much itinerant labour has been performed. A large proportion of the missionaries have supplied several stations at considerable distances from each other, and embracing wide sections of country. And the missionaries generally, in the new states and territories, have spent less or more time in itinerant labours.

There have been added to the churches, so far as we have been able to gather from the reports received, on examination, about *eighteen hundred*, on certificate, about *twelve hundred* members, making a total of *three thousand*.*

About *fifty* new churches have been organized, and more than *one hundred* houses of worship have been erected.

Sabbath schools and Bible classes have greatly increased both in number and interest, and there has been also a very decided and encouraging advance in the attention paid to catechetical instruction. The reports, which are not full on these subjects, tell us of more than *one thousand* of such schools and classes, in which your missionaries are training up the children and youth in the knowledge of God's word. What a noble work! Who can estimate its final results!

* The reports on this subject were not full when this abstract was written. The number may vary somewhat from the above.

The cause of temperance has on the whole advanced, and it has advanced on principles which promise to secure its onward progress.

Increased attention has been paid to the important duty of pastoral family visitation. We have reported more than *twenty-three thousand families* to whom pastoral visits have been paid. These visits, in very many instances, have been marked with peculiar interest, and have been productive of great good, both to ministers and people.

The missionaries have engaged extensively in the circulation of religious tracts, in the distribution of Bibles, and in the circulation of standard religious books. These tracts and books are important auxiliaries to the missionaries in their work. The valuable books issued by our own Board of Publication, are the very works needed in the missionary field, and their general circulation is an object greatly to be desired.

Our mission churches generally have evinced a growing interest in the benevolent operations of the day, and in proportion to their means, have given liberally to sustain the institutions of the Church. Between *five and six thousand dollars* have been collected for the support of missions, in our own country and in foreign lands. And a considerable amount has been contributed to other benevolent objects.

From the reports of the missionaries, there is much reason to fear the crying sin of Sabbath desecration has rather increased, than lessened during the year. A prominent cause assigned for this is, the great influx of foreigners, and their dispersion through our whole land. A number of our missionaries report a decided improvement in the observance of the Sabbath. A still larger number report, that in respect to the observance of the Sabbath, there is little or no change; while from others the report is, the Sabbath is awfully profaned. In the present position of our country this is a subject of fearful import, and should arrest the attention, enlist the feelings, and call forth the prayers of all the friends of Christ and his cause.

The reports from the missionaries, with scarcely an exception, state, that the attendance on

preaching has been good, that the people hear with interest, and that there is a growing desire in all portions of the field, to enjoy the stated ministrations of God's word, and the ordinances of his house.

In regard to the state of religion generally in our mission churches, while there are some things over which we are called to mourn, there is much, very much, to cheer our hearts and encourage us in our work. In some of these churches it has been a year of coldness and barrenness. But we rejoice in being able to say, this state of things has existed in comparatively few of our mission churches. In much the larger portion of them, while there has been no special revival of religion, there has been increased attention to appointed means, and a growing interest in God's truth. In very many of these churches there are encouraging tokens of God's gracious presence, and of his readiness to bless, and in a considerable number, there have been precious revivals of religion. The past year has been a year of *increase*, and of *unusual prosperity* to the missionary cause. God has signally owned the labours of the Church, in this important department of her work. And all the indications of His providence unite with the voice of his word, and of his Spirit, in calling upon his people to pray more fervently, give more liberally and cheerfully, and labour more diligently for the advancement of the cause of Domestic Missions.

Funds.

The whole amount of funds at the disposal of the Board during the year has been about *fifty-five thousand eight hundred dollars*. This is exclusive of what has been raised and disbursed by the Synod of Mississippi. The balance on hand at the close of the year, exceeds *seven thousand dollars*. The whole amount at the disposal of the Board the past year exceeds the resources of the preceding year, by about *seven thousand dollars*. A large amount of valuable clothing has also been received for the use of our missionaries, for which we are greatly indebted to the benevolent ladies in many of our churches. A part of this clothing has been sent to the depository of the Board at Louisville, Ky., and a portion of what has been received at Louisville, under the direction of the Committee there, has been sold to the missionaries at a low rate, as a part of their appropriation. A considerable portion, however, of the clothing received at the office of the Board has been sent directly to the missionaries, and most of it to missionaries in the West, and when sent to the missionaries from the office, it has in all cases been distributed gratuitously; and so far as the Board have been able to ascertain the wishes of the benevolent donors of these valuable boxes of clothing, they are, with but few exceptions, decidedly in favour of gratuitous distribution. The plan of the

Board for the future will be to distribute *gratuitously* among the missionaries whatever clothing may be sent them, unless in cases where the donors give a contrary direction.

The Board have also the privilege of stating to the churches, that so far as reports have been received from the missionaries, *they have been paid up*. That during the year they have been able to meet promptly all their payments. That no application for appointments has been declined for want of funds, and no suitable missionary, willing to go where his services were needed and called for, has been kept from the field a single day. For this favourable state of things, under God, the Board feel it would be injustice not to acknowledge their indebtedness, and the indebtedness of the Church, to the noble liberality of a well known friend of *this* and every other good cause.

Through favour of God the Board are thus able to close the year, and enter on the duties and responsibilities of a new year, under peculiarly propitious circumstances. They would, however, most earnestly caution the churches against the impression, that in the present prosperous state of this concern, they may venture to *relax* or *delay* their efforts. Such conclusions would indeed be, not only a most ungrateful return to God for his great goodness, but most disastrous to the cause. The pecuniary engagements of the Board for the next year are already greatly in advance of any former period. These engagements are almost daily becoming due, and will soon absorb all the funds in hand. Many additional applications for large appropriations have already been made. The field of operation is opening, and widening on all sides. New fields, full of interest and promise, are calling earnestly for the Gospel. To meet in any measure the calls that will certainly be made on your Board, will require an expenditure of funds greatly in advance of any former year. It is the deliberate conviction of the Board, in view of facts now before them, that *double the amount* ever yet contributed by the churches in a single year to this object, is a moderate estimate of what will be absolutely required, to meet the demand that will be made the present year. And for such a cause as that of Domestic Missions, bearing so directly as it does on the best interests of our own country, and the salvation of our fellow-countrymen, with how little difficulty, and how much real benefit to our churches, could that amount be raised, if our pastors, and elders, and churches, all felt, in any good measure, the importance of this work, and their obligation to have it accomplished. May God send a reviving spirit and wake up our churches, to embark in this cause with their whole strength.

Agencies.

The Rev. S. Scovel has been continued dur-

ing the year as agent for the West, under the direction of the Executive Committee of the Board at Louisville, Ky. This brother has prosecuted his important agency with his wonted diligence, and with encouraging success.

The Rev. R. Happersett has been continued an agent under the immediate direction of the Board. No specific field has been assigned him; but he has visited extensively, as the interests of the cause have required, in several of the Atlantic and Middle States. He has laboured with great diligence and faithfulness,—has been most cordially received wherever he has gone in the service of the Board, and has rendered essential service to the cause.

The Rev. Thomas P. Gordon of the Presbytery of Ohio, has laboured for three months as an agent in the Synods of Pittsburg, Wheeling and Ohio. As Mr. Gordon expects to take a pastoral charge at the end of six months, the time for which he was appointed, that large and important section of the Church will again be without an agent for this cause.

A small amount of additional agency has been employed in the Western agency under the direction of the Committee at Louisville.

Church Extension.

The Board have prosecuted this part of the work assigned them with all the energy they could command. The Church Extension Committee have met promptly the demands made upon them. No application for aid, having the sanction of a Presbytery, has been declined. Appropriations have been made to aid *thirty-eight* congregations, in *twelve* of our states, including Texas, and one for a Presbyterian church in Monrovia, Africa. Three or four of these appropriations were to relieve congregations from debt incurred in the building of church edifices, the balance were to aid in erecting houses of worship.

The whole amount of funds received for this object during the year, has been, *six thousand three hundred and sixty-six dollars and sixty-one cents*. Of this amount, *four hundred and forty-two dollars, and sixty cents*, were from collections in a few churches. The balance came from individual donors, the greater portion of it from a single donor.

Another year's experience has tended to strengthen, and confirm the conviction, which the Board have before expressed, that this is an exceedingly important work; and that if the churches generally would take an interest in this object, and by even a small collection in each, would furnish the necessary means for carrying it forward with vigour, an incalculable amount of good might be effected. The great importance of a comfortable house of worship, as a rallying point for the people, especially in our new settlements, can hardly be estimated. It has a direct and important connection with

the prosperity and success of the missionary work. We earnestly commend this object to the attention of all our churches.

Missionary Chronicle.

The circulation of the Missionary Chronicle has somewhat increased during the past year, but this increase has not been in any degree in proportion to its great importance to the missionary cause. As the only medium of information to the churches, of what is doing in the cause of missions in our own branch of the Church, it is certainly desirable it should be found in every Presbyterian family. And the price has been put sufficiently low to bring it within the reach of all. Very many of our churches do greatly need more information on the subject of missionary operations, and especially of these operations in our own Church; and by circulating such information among his people, a pastor, unquestionably, confers a real benefit on them, while he aids essentially the cause of Christ.

Conclusion.

"Hitherto hath the Lord helped us." The year which has now closed has been marked with God's special favour. The cause has gained strength, the work has advanced; to God, the Author of all good, be all the praise.

We are now commencing a new year in the *great and good* work of spreading the Gospel through our land. In this department of her work, the Church enters on the present year under peculiarly propitious circumstances. With a large number of valuable missionaries in the field; with funds in hand; with an increased, and, we believe, increasing interest in the cause; and, above all, with the approving smiles and cheering promises of her covenant God and Saviour. What may she not hope for, in the wise and faithful discharge of duty?

These favourable circumstances, while they are acknowledged with thankfulness, should strengthen our faith, inspire us with hope, and encourage and animate us to new and greatly increased efforts. *We have a great work before us*, and the coming year may, and probably will, make a demand on all our faith, and on the whole strength of our love to this cause. That the churches may know something of what their Board will be called to meet the present year, we ask their attention to a few facts. And here we would remind the churches, that every year necessarily increases the work of *Home Missions*. The *rapid increase*, and *constant spreading* of our population, must every year increase the labour and expense of supplying them with the Gospel. The Board have recently appointed several missionaries to Wisconsin, and to other new and important fields, and have made themselves responsible for their entire support. This was found necessary, in

order to occupy these important points, and will greatly increase their expenditures. Other missionaries are making preparations to go, and the Board expect to send them. Applications are now before the Board for a large number of missionaries, and most of these applications come from new settlements, where, for a time, but little can be raised for the support of ministers, and their support must come principally from the Board; and as fast as suitable men can be obtained, the Board feel bound to send them into these destitute fields, where men are literally starving for the bread of life.

Many causes are now operating to increase the demand for missionaries, and for aid in their support. Constant emigration to the new states is weakening many of the churches in our older states, and throwing them on the aid of the Board, to keep them from sinking. And the new settlements which are forming almost daily in different parts of our country, and especially in the vast unoccupied regions of the West, will make a large demand for ministers, and for means to sustain them. On our whole western frontier, of nearly or quite two thousand miles in extent, population is extending, and new settlements are forming, and ministers of the Gospel are called for. How many additional missionaries are needed, we presume not to say; we can only say, there is a loud and pressing call for many, *very many*; and your Board feel under the most solemn obligation, while this work is in their hands, to send into this vast field every good minister they can obtain. They dare not refuse. God requires it,—the Church expects it,—the interests of souls demands it. Cost what it may, the Gospel must not be withheld from perishing souls. This is the feeling, this the decision of your Board; they must go forward, and meet the increasing demand, and will feel themselves bound to do so, to the full extent of the strength given them. But we have not yet surveyed the *whole field*, in which your Board of Missions will be called to act. The wide dominion in which we have hitherto acted, and the wants of which are so overwhelmingly great, is widening and extending. New and large additions are making. Texas, with her probably more than three hundred thousand inhabitants, has now become a domestic field, and will make large demands on your Board of Missions for both men and means. And far towards the setting sun, from the Rocky Mountains to the Pacific Ocean, as population rolls in, the cry will come to your Board, Send us the Gospel, "that bringeth salvation." And they must have the Gospel, and that early, or guilt will be incurred, and deplorable evils will follow. What a work has the Church to do in the home department of her missionary charge! Dear brethren, we have arrived at a most interesting, momentous crisis; and the experiment

is to be made, and made *now*, whether there is real religion enough in the Church to meet this crisis, as God's chosen and redeemed people should meet it. The work of Domestic Missions has so swelled on our hands, that all former calculations about men and means, and all former ratio of increase, utterly fail to meet the calls made. But if the work is great, thanks to our covenant God, the resources of the Church are also great; and while the work has been growing, the Church has also been enlarging and increasing in strength. And may we be permitted to add, her faith is great, and her love to the cause increases with the demand made upon her prayers and efforts. We will indulge the sweet, the cheering hope, that the Church will not be found wanting, when her Master so plainly calls her, to embark her whole strength in this glorious enterprise. We will not, we dare not indulge the unworthy suspicion, that at such a moment, any church, in which the love of Christ dwells, will be found indifferent or inactive. The Board have confidence in the pledged faith of the Presbyterian church, and in the name of our God we will set up our banner, and in God's strength will "go forward."

REPORT OF REV. R. HAPPERSETT, AGENT.

Baltimore, May 12th, 1846.

Since my last annual report to your Board, nothing has occurred to interrupt my labours, and no judicious efforts have been spared to awaken an interest, and advance the glorious cause of missions. The prompt and cordial co-operation of pastors, and the increased liberality of many churches show that these efforts, feeble as they were, have not been entirely in vain. For what has been thus effected, I desire to trace it all to the condescending kindness, and unmerited favour of God. Here then would I gratefully erect my Ebenezer, and acknowledge that "hitherto the Lord has helped me."

The wide field of my labours during the past year has afforded the means of practical observation, both as it regards the extended moral wastes, as well as the interest felt by our Church to send the means of grace to the destitute. The limits of a report will not permit me to speak of these particularly. Many and wide are the fields now destitute of evangelical preaching. In almost every Presbytery there are some feeble, but encouraging churches, which demand immediate assistance, as well as very much land yet to be occupied. Thousands there are now living, and many rising to manhood, ignorant of the God of their fathers, destitute of the means of moral culture and religious instruction, and pressing on in their sins

to the bar of God, and the retributions of eternity, even in our own favoured land. And still greater, and more deeply interesting and important does the work of domestic missions appear, when we fix our eyes upon the clustering millions which are rapidly overspreading our whole country, and laying the foundation of a mighty empire, which seems to be destined, in the providence of God, at no very distant day, to exercise a powerful influence over the civilized nations of the earth. Already we number *twenty millions* of souls. And it is an overwhelming thought, that in *half a century from this time*, at the usual rate of increase, we shall have a population of at least *sixty millions*. What the character of this vast population is to be, depends upon the Christian influence now exerted. This is to mould it—to give the starting impulse to causes which will shape the destiny of multitudes, not only for the life that now is, but that which is to come. And we confess that we tremble at the result, when we look upon the apathy and midnight darkness which enshrouds the multitude—the *soul-destroying* errors which are *rampant* in the land; and especially at the manifest designs of the Papists to gain the ascendancy and control our institutions. Nothing but the power of the Gospel can save us from the unrestrained influences of infidelity, and the darkness and misery of atheism. Without this, *we must perish*,—not perish as a succession of individual men, but perish as a free republic, and as a great political and moral light held up to the view of all the kindreds of the earth.

But we have also watched with intense interest the increasing spirit of evangelical missions. Although our Church has fallen very far short of its ability in this respect, yet there is a manifest awakening. The Spirit of God is, I trust, raising up a standard against the enemy. The covenanted people of God are beginning to feel, that the work of extending the Redeemer's kingdom rests pre-eminently upon them—that no one can set aside this solemn duty, but must share its responsibilities precisely in proportion to the gifts bestowed, and opportunities afforded. And I would fondly hope that the day is not far distant when our whole Church will come up in its power to "the help of the Lord, to the help of the Lord against the mighty."

It is a question of vital importance, and one frequently asked by those immediately connected with the work of missions, What means ought to be used to arouse the churches still more, and call forth the resources necessary to prosecute this work with success? Various and different have been the theories and practice of many good men, and as different the result. No one, more than myself, would hail with delight the dawn of that day upon our Church, when no other aid would be necessary

than that which is immediately connected with your office,—when every Presbytery would communicate all necessary information, and every church contribute its due proportion of the means required. Such a state is greatly to be desired; but it is evident that such has not been attained. This then being the case, it is doubtless wise policy in the Church to obtain a *limited* force, whose duty it shall be to devote themselves exclusively to this work. It is not contended, neither would it be *practicable*, to increase this force so as to compass the whole, or even a large portion of the churches, but those only who, by their own personal efforts, together with the pastor's, and the voluntary assistance of brethren in every Presbytery, could thus secure, by judicious efforts, in a large field, the end proposed. The present state of the Church requires this; the importance of the work demands it; and I have reason to believe that the Church, *to this extent*, is ready to sustain it.

During the year just closed, my labours have been much more general and extended than formerly. At the request of your Board, I have visited about *twenty Presbyteries*. These Presbyteries are connected with the Synods of *Buffalo, Albany, New-York, New-Jersey, Philadelphia, and Virginia*. In some of the Presbyteries the voluntary aid of brethren interested in the cause was secured. To what extent this has been successful I have not the means fully to report. In some instances they have rendered valuable aid. In this whole field there is manifestly an interest felt in behalf of Domestic Missions. This is evinced by the increased liberality of many churches, as well as the liberal offering of others who heretofore gave nothing to this cause.

My whole time and energies have been devoted to this cause. For many days together it was my privilege to labour in several interesting revivals of religion, where there were extraordinary manifestations of the Holy Spirit. I have been absent from home the *five-sixths* of my time—have delivered about *two hundred* discourses, and made more than *fifty* missionary addresses—have attended *thirteen* communion seasons, and *twelve* meetings of church judicatories, and have travelled *nine thousand five hundred* miles during the year. The amount secured for this cause in this field has been paid into your treasury, and is before you. And although by no means what it might, and *ought* to be, yet, as before intimated, it is larger than any previous year. May He, in whose hands are the hearts of all men, still more and more prosper this glorious cause, and fill, not only this whole nation, but the whole world, with the knowledge of the Lord.

ACTION OF THE GENERAL ASSEMBLY
OF 1846.

The Annual Report of the Board of Missions was submitted to the General Assembly on Tuesday, the 26th of May, and was referred to a Committee. The report of that Committee, as adopted by the General Assembly, is here given, to which we ask the attention of our readers.

The Committee to whom was referred the Report of the Board of (Domestic) Missions, report that they have had the same under consideration, and recommend the adoption of the following resolutions, viz:

1. *Resolved*, That the said Report be approved by the General Assembly, and be returned to the Board for publication, and that the Board be requested to furnish the stated clerk of the Assembly with an abstract of the Report, for publication in the appendix to the minutes.

2. *Resolved*, That the General Assembly have heard with great pleasure, of the increasing prosperity and usefulness of their Board of Domestic Missions, and do hereby express their gratitude to the great Head of the Church, for his gracious smiles upon this precious cause.

3. *Resolved*, That while we rejoice at the increased interest which the churches have manifested in the work of domestic missions, yet, in view of the *magnitude* of the work, the *extent* of the field to be occupied, and the *rapid increase* of the population of our country, we earnestly exhort the churches to augment their contributions to this object, and to pray with increased earnestness for its enlarged success.

4. *Resolved*, That it be recommended to *all the churches* under our care, to take up an annual collection in behalf of Domestic Missions, and it is hereby again *enjoined* upon such Synods and Presbyteries as have not acted in the premises, to adopt such plans as seem best to secure the contributions of *all the church members* in its own bounds with system and certainty, and to report its action in this matter to the next general assembly.

5. *Resolved*, That the inquiry respecting the propriety of either enlarging the Missionary Chronicle or issuing a separate periodical, as a channel of communication with the churches on the subject of domestic missions, be referred to the boards of Foreign and Domestic Missions, and that they be authorised to make any change which they may deem expedient.

6. *Resolved*, That it be recommended to all the churches under our care to aid as far as practicable, in the work of Church Extension, and to take up for this important object a collection *distinct* from that in behalf of domestic missions. The General Assembly regret that so few of the churches have contributed any thing for this object during the past year, and unless much more should be done during the present year, it would probably be better to abandon the present plan, and to leave this matter to the action of the Presbyteries. But it is believed that if the churches generally would contribute according to their ability, to this object, the present plan would be advantageous and useful. If each church would contribute only *five dollars*, the aggregate would amount to at least *eighteen thousand* dollars.

LETTERS FROM MISSIONARIES.

Ohio.

FROM A MISSIONARY IN LICKING COUNTY.

"*The Lord is smiling upon us.*"

In sending you my second quarterly report, I cannot refrain from saying, I do it with a glad and thankful heart, for I verily believe "*the Lord is smiling upon us.*" Our Sabbath school in H**** is truly interesting; we have replenished our library, and the number of scholars is considerably increased since the last year; our prayer meetings are attended with interest. On Sabbath, the 24th ult., we administered the sacrament of the Lord's Supper in H****, commencing the preparatory exercises on Thursday evening. During the occasion we elected, and ordained an additional elder; we admitted on examination one person to full communion.

There is something interesting, to me at least, in this admission. The person is a man fifty-five years of age. When I came into this field, he did not attend church probably twice in a year. The first time I preached in his neighbourhood he came to hear me, and from that time to the present, he has been, not only a very regular, but also a very attentive hearer. He is evidently a changed man, and now worships God daily in his family. Our meeting was truly an interesting one.

A Church organized.

On Friday, the 29th ult., a Committee of Presbytery met, and organized a church in Brownsville; *eleven* members were embraced in the organization, which took place on Friday: On Saturday we had preaching, when *four* additional members were received. On Sabbath

morning *three* more, when the sacrament of the Lord's Supper was administered; on Monday, after the services were over, the Session had a meeting, and *three* more were received to membership. Thus we closed our meeting on Monday, having enrolled twenty-one members in full communion.

Fathers, and brethren of the Board; my heart is glad, and the people rejoice with me. I humbly trust, we all give God thanks for what he is doing in our midst, and that we do all say with David, "This is the Lord's doing." When I look back over this field since I came here, I can truly adopt the whole expression of the psalmist: "This is the Lord's doing; it is marvellous in our eyes;" marvellous truly, for when I came here, such was the prejudice against what had been stigmatized as Calvinism, I could scarcely be heard as a Christian minister. It is now my firm belief, if our little band have the spirit of prayer, and adorn their profession by a holy, and useful life, in a few years we shall have a flourishing church. Truly we have reason to bless God for the tokens of his favour.

Looking over my whole field of labour, and summing up all since I last reported, I feel more encouraged, than at any former period since I have been in the field.

Pennsylvania.

FROM A MISSIONARY IN NORTHUMBERLAND COUNTY.

A Church organized.

. . . . I have for the last three weeks, been almost entirely confined to my house by indisposition, and have been unable to do what I desired, and what is needed for the cause here. I am breaking down with hard labour, and yet, while I have any strength, I cannot hold back. *The fields are white for the harvest.* So soon as

I was able to leave my house, I came to this place, by appointment of the Presbytery, to organize a church. We had yesterday (Sabbath) a most solemn time. I brought the Session of the church at S here, that we might receive members, in order to an organization. I have had to labour under great disadvantages, owing to my own serious indisposition, and the want of previous notice to the people. We have, however, organized with *ten* members, and ordained two elders. The number, I suppose, would have been doubled, under more favourable circumstances, but we judged it best to organize. The others can be received at a future day.

FROM A MISSIONARY IN WYANDOTT COUNTY.

Encouraging Appearances.

. . . . At the last communion season in one of my churches, there appeared to be an unusual degree of solemnity during all the services. On Saturday we had a meeting for inquirers. It was a very unpleasant day, still there were a number present. Among others, there was an old man and his wife, both nearly sixty years of age. They appeared to be deeply concerned for the salvation of their souls. I conversed freely with them; they appeared to be resolved, by the grace of God, to serve the Lord. They are now very attentive on the means of instruction and of grace. Two adults were baptized during this occasion; one of these was a man of fifty years of age, the father of a large family; the other was a young lady, of a respectable family, and more than ordinary intelligence. Several others are inquiring with interest after the way of life. May this good work go forward, until very many shall be savingly converted to God. . . .

RECEIPTS IN THE TREASURY AT PHILADELPHIA,

IN MAY, 1846.

SYNOD OF BUFFALO. <i>Pby. of Steuben.</i>		
Port Byron ch, N. Y.	17	00
<i>Pby. of Ogdensburg.</i>		
Oswegatchie 1st ch, N. Y. 18 59; Oswegatchie 2d ch, N. Y. 8; Ogdensburg, N. Y. Mr Sykes 2 50	29	09
SYNOD OF NEW-YORK. <i>Pby. of North River.</i>		
Newburg 1st ch mo. con. 10; do Miss Adams 3	13	00
<i>Pby. of Bedford.</i>		
Fem. aux. soc. of Bedford ch, N. Y. 65; John Clark, Bedford, N. Y. 5; Mount Pleasant ch, N. Y. 33 50; Red Mills ch, N. Y., S Myrick, don. 10; Rye ch, N. Y. 18 25; do Ebenezer Clark, don. 50; South Salem ch, N. Y. 55	236	75
<i>Pby. of Long Island.</i>		
Moriches ch, L. I.	5	00
<i>Pby. of New-York.</i>		
Wallabout ch, N. Y. mo. con. two months 7 31; ch on University Place, N. Y. ladies 97; Rutgers-st ch, N. Y. Youth's miss. assoc. 75; Brooklyn 2d ch 60	239	31

SYNOD OF NEW-JERSEY. *Pby. of New Brunswick.*

1st ch Trenton, N. J. 7; Lawrence ch, N. J. in part, to con. Mr Caleb S. Green an h. m. 40; Presb ch Princeton, N. J. 80; Allentown ch, N. J. 20; 2d Presb ch, Upper Frechold, N. J. for the year ending May 1, 1846, 10 88; Miss. Bible and tract soc. of Princeton Theo. sem, 13 50	171 38
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Pby. of West Jersey.

Pittsgrove ch, N. J. addl	2 50
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Pby. of Newton.

Contents of Robert and Annic's (children) miss. box, Belvidere, N. J.	1 12
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Pby. of Raritan.

1st ch Amwell, N. J. 17; Pleasant Grove ch, N. J. 5; Kingwood ch, N. J. 6; a lady of Lambertsville ch 5; Clinton ch, N. J. 14	47 00
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Pby. of Luzerne.

Conyngham ch, Pa. mo. con. 7 50; Berwick ch, Pa. 10; Summit Hill ch, Pa. 10; Lackawana ch 5	32 50
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SYNOD OF PHILADELPHIA. *Pby. of Philadelphia.*

Great Valley ch, Pa. 21 25; fem. miss. soc. of of the 2d Presb ch, Phila. 100	121 25
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2d Pby. of Philadelphia.

Manayunk ch, Pa. 25; Newtown ch, Pa. 11; Doylestown ch, Pa. 14	50 00
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Pby. of Newcastle.

Brandywine Lyceum and Rockland ch, Del. 45 40; Upper Octorara ch, Pa. 33; Doe Run and Coatesville chs, Pa. addl 22, (13 50 previously acknowledged,) Christiana ch, Del. 16 62	117 02
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Pby. of Donegal.

Mrs Amelia Boggs and Mrs Mary Mehaffy, of Marietta, Pa. bal. to con. Hannah Hays an h. m. 4 50; Waynesburg Presb ch sab sch class 1; Chesnut Level cong. Pa. 13; Waynesburg ch, Pa. 10	28 50
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Pby. of Baltimore.

Bridge-street ch, Georgetown, D. C. 5; Frederick ch, Md. 10	15 00
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Pby. of Carlisle.

Presb ch, Dickinson, Pa.	23 00
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Pby. of Huntingdon.

Shirleysburg ch, Pa. 25; ladies of Hollidaysburg, Pa. to con. their pastor, the Rev D. McKinney, D.D. an h. m. 50	75 00
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Pby. of Northumberland.

New Berlin, Mifflinburg and Hartleton chs, Pa. 27; East Kishacoquillas ch 16 53; ——— ch, Pa. per Rev J. W. Thompson 41 50	85 03
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SYNOD OF OHIO. *Pby. of Marion.*

Kingston ch 75 cts; Galena ch 1 20; Liberty ch 2; Brown ch 42 cts; York ch 1 38; Canaan ch 7 40; Marion ch 20	33 15
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Pby. of Richland.

Clear Creek cong 3 25; Orange cong. addl. 25 cts	3 50
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Pby. of Hocking.

Gallipolis ch, Ohio	6 00
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SYNOD OF CINCINNATI.

Pby. of Sidney.

Troy ch, Ohio	2 35
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SYNOD OF ILLINOIS. *Pby. of Schuyler.*

Sterling ch 2; Andover ch 3 31; Monmouth ch 3 50; Lower Rock Island ch 15 75	24 56
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SYNOD OF VIRGINIA. *Pby. of Greenbriar.*

Rev Josiah B. Pogue 4; Treas. of Pby 7; Point Pleasant ch, Va. 7	18 00
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Pby. of W. Hanover.

Check drawn in favour of a missionary	25 00
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Pby. of Montgomery.

Locust Bottom ch, Va. Mrs Catharine Jordan 5, Mrs James Paxton 5	10 00
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SYNOD OF S. C. AND GA. *Pby. of Georgia.*

Mieway ch, Liberty co. Georgia	126 58
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Pby. of Hopewell.

Ex. Com. of Hopewell Pby. per Mr John R. Dow, Treas.	58 85
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Pby. of Cherokee.

James Lemon, Treas. of Pby.	30 00
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MISCELLANEOUS.

Legacy of Mrs Jane Porter, late of East Donegal, Pa. 100; J. M. C. Bartley, Hempstead, N. H. 7 50; Rev James D. Scott, Montpelier, Ala. 2; Thomas P. Marsh, Lewes, Del. 10; Jane W. Marsh 50 cts; Ann Marsh 50 cts; refunded by Rev R. M. Badeau 25; don. Rev Samuel J. Cassels 5; "a thank offering" 5; check returned by Rev R. H. Lilley 30	185 00
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Total 1892 94

Clothing, &c., received at the office.

From the ladies of the 10th Presb. ch, Phila. 3 boxes clothing and 1 box medicines, the whole valued at	225 00
From the miss. soc. of the Bridge-street ch, Georgetown, D. C. Miss Mary Barnard, sec. a box of clothing valued at	85 00
From the fem. miss. soc. of Marietta, Pa. a box of clothing valued at 41 00, and 4 50 in cash to con. Miss Hanoah Hays an h. m.	45 50
From the ladies of the Presb. ch, Vienna, Ontario co. N. Y. a box of clothing valued at	25 00
From the sewing circle of Allentown ch, N. J. Miss Julia Perkins. treas. clothing and bedding valued	24 22

Total 404 72

FOR THE CHURCH EXTENSION FUND.

Second Presb. ch, Phila.	66 45
Wilmington ch, N. C. viz. Mrs Jane Leary 1, Mrs John A. Taylor 10. Mr R. W. Gibbs 1, Mr Wm. O. Jeffreys 3, H. W. Beatto 4, Rev J. O. Steadman 1	20 00
Summit Hill, ch, Pa.	5 00
Starkville ch, Miss.	5 00
Locust Bottom ch, Va.	5 00
Newton ch, Pa.	5 00
Rome ch, Pa.	5 00
1st ch Chillicothe, Ohio	5 00
Brunswick ch, Va. Rev R. C. Galbraith	5 00
Florence ch, Ala.	13 00
Monroe ch, Ohio	4 10
Hopewell ch, Ohio	5 00
Pine Ridge ch, Miss.	5 00
Fairfield ch, Iowa	5 00
Walnut Creek ch, Iowa	5 00
Washington ch, Iowa	5 00

Total 163 55

THOMAS HOGE, Treas.

RECEIPTS IN THE TREASURY AT PITTSBURG,

IN MAY, 1846.

RECEIPTS IN THE TREASURY

AT PITTSBURG, PA., IN MAY, 1846.

SYNOD OF PITTSBURG *Pby. of Ohio.*Montours ch 25; Beaver ch 9 06; Beaver Falls
ch 7 94; Bethel ch 21

63 00

Pby. of Blairsville.

Poke Run ch

15 23

Pby. of Redstone.

Uniontown ch

51 00

Pby. of Clarion.

Licking ch penny miss. soc. 5; Clarion ch 5

10 00

Pby. of Allegheny.

Freeport ch

2 48

SYNOD OF WHEELING. *Pby. of St. Clairsville.*

Freeport ch 4; Sharon ch 3

7 00

*Pby. of New Lisbon.*New Lisbon ch 60; Bethesda ch 8 75; Liberty
ch 6 77; Yellow Creek ch 20; Bethel ch 4;
Long's Run ch 10 28; New Salem ch 5 82

115 62

Pby. of Steubenville.

Steubenville 1st ch

75 00

SYNOD OF OHIO. *Pby. of Hocking.*

McConnellsville ch

15 00

MISCELLANEOUS.

Rev J. B. McKee

4 00

Total

358 33

FOR THE CHURCH EXTENSION FUND.

A family in Beulah ch

5 00

J. D. WILLIAMS, Treas.

RECEIPTS IN THE TREASURY AT LOUISVILLE, KY.,

IN MAY, 1846.

The following sums received in the Treasury at Louisville, Ky., in April, after the report for that month was sent on, were not included in the published statement for April.

SYNOD OF CINCINNATI. *Pby. of Cincinnati.*

Dr. A Guy and Lady, Cincinnati

25 00

Pby. of Sidney.

Cherokce, Ohio

4 00

SYNOD OF INDIANA. *Pby. of Indianapolis.*

N. Burlington

1 50

SYNOD OF N. INDIANA. *Pby. of Logansport.*

Delphi

4 40

SYNOD OF MISSOURI. *Pby. of St. Louis.*

Newport, 3 55; Bethesda, 1; Rev. J F Fenton,

10; Virginia Mines, 4 45; Union, Mo. 7 77; 26 75

SYNOD OF KENTUCKY. *Pby. of Muhlenburg.*

Bowling Green,

10 00

Pby. of Transylvania.

Perryville, 10; Harrodsburgh, 70

80 00

MISCELLANEOUS.

J B Howard, 25; Refunded by Rev. W. G. Rice, 3; Treasury at Philadelphia, Rev. S. Scovel, 75; sale of missionary goods, 24 50

127 50

Total,

279 15

WM. GARVIN, Treas.

NOTE.—The receipts for MAY, at Louisville, did not reach the office in time for the present number

FORM OF A BEQUEST TO THE BOARD OF FOREIGN MISSIONS.

I bequeath to my Executors the sum of _____ dollars in trust, to pay over the same in _____ after my decease, to the person who, when the same shall be payable, shall act as Treasurer of the Board of Foreign Missions of the Presbyterian Church, of the United States of America, to be applied to the uses and purposes of said Board, and under its direction, and the receipt of the said Treasurer shall be a full and legal acquittance of my said Executors for the same.

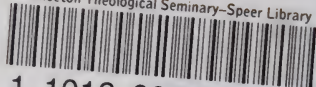
Honorary Directors for life may be constituted by the payment of \$100 00; *Honorary Members* by the payment of \$30 00.

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